

# KĀDAMBARĪSĀRA.

( being the English translation of the Sanskrit  
text and full solution of compounds and  
grammatical forms occurring in the text )

BY

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## PREFACE.

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In laying before the student-world the present volume I have before my mind the strong desire to supply the long-felt want of the Sanskrit students appearing for the School Leaving examination. The School Leaving Examination Board has recommended Kādambarīśāra as one of the books to be studied for the examination. Sometimes passages from that book are set for translation in the question papers for that examination. There are indeed many passages in Kādambarīśāra which are really difficult to understand, and so far there was no real help to the students who tried to study privately. The present volume, however, will remove this difficulty *out of* their path and will render them just the help that they seek.

I have endeavoured my utmost to present the best translation possible and have split up long and difficult sentences into several short and simple ones. Notes are added at the end of the volume. Therein an attempt is made to dissolve almost all difficult compounds and explain all difficult grammatical forms occurring in the body of the

text, thus supplying to the students everything that is required of them. The students are, however, requested to make judicious use of all these. They are further requested to number the paragraphs in their text books before they begin their study.

I sincerely acknowledge my thanks to Mr. D. R. Dewoolkar, the proprietor of the Bombay Book Depot, for undertaking to publish this volume though it entailed a great deal of expenditure in the beginning. My thanks are also due to Mr. S. V. Kamat, the proprietor of the Kamat Printing Press for getting the work of printing done so carefully and neatly and within a very short space of time.

In spite of the utmost care that I had taken to go through the proofs myself, some mistakes of printing have crept in, but I feel no need of pointing them out as they can easily be detected. In the end, I request the readers to make suggestions as regards improvement or correction found to be necessary in the book. They will be highly welcome and readily attended to.

Angre's Wadi,  
Bombay 4  
June 15, 1929.

K B VIRKAR

**PART I.**  
**(PŪRVABHĀGA.)**

## KĀDAMBARISĀRA.

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1. There was once a king named Sudraka. His orders were respectfully obeyed with bowed heads by all kings. He was as it were another Indra, as he was the supporter of the earth girt by the four oceans. He was endowed with the signs of a universal sovereign. On his lotus-like hand were to be observed the marks of a conch and a quoit and hence he resembled god Vishnu, in whose hands are to be seen the characteristic marks, viz. a conch and a discus. Like god Siva who has vanquished the god of love, he had kept the passion of love under control. He was of irresistible prowess like Kartikeya whose weapon (Sakti) was unfailing. He performed wonderful feats. He was the source of all arts. He was the chief abode of all virtues. He was the source of the nectarial delights of poetry. He was a mountain of prosperity to his circle of friends. He was the comet of evil to his foes. He was the patron of men of taste. He was the leader of adventurous people. Like Garuda, who gave delight to (his mother) Vinata, he was a cause of delight to the humble.

2. As he had rent the hearts of his adversaries at the very (mention of his) name and as he had reduced to subjection the whole world with only one *vikrama* (i. e. might), he as it were laughed at Vishnu who had

to take three steps to subdue the three worlds. When that king had vanquished the ( whole ) world and was protecting the earth, only the following things occurred among his subjects : *varnasamkara* (mixture of colours) existed only in printing (and there was no intermixing of different castes); reflections only as to S'astras (and there were no worries as to any other matter); separation occurred only in dreams (and not actually); only the moon, swords and armour had dark spots (but there was no disgrace anywhere), and empty houses (were to be seen only) in the case of chessmen and dice. He had fear only of the next world. *Karagrakana* (i. e. taking the hand) occurred only in mattinges (but there was no evading of taxes). Tears were shed because of the smoke from the sacrifices going on continuously (and not because of any grief).

3 A city named Vidis'a was the capital of that king. It was surrounded by the river Vetravati ( : the modern Betwa ), the waters of which were rendered reddish by the vermilion on the temples of victorious elephants brought down there for plunging in it. As he had subdued all the worlds, he was (quite) happy, when surrounded by his ministers, being free from the burden of the cares of (looking after) his kingdom. In that (city) he dwelt happily for a very long time in the prime of his youth, diverting himself in the company of other princes of his age who knew the proper time (for

doing anything), whose hearts were attached to him on account of his love, whose only passion was valour and who, therefore, resembled young lions and who were his own images as it were

4 He seemed to entertain as though an aversion to sexual pleasures, as he had a desire to be a great conqueror and as he had great aspirations. He looked upon all frivolous women as straw, even though he was in the very prime of his youth and was very handsome and although his ministers, who were anxious to see the continuance of his life, expected him (to enjoy pleasures of youth) Inspite of the fact that he had ladies of the harem who despised the charms of Rati by their beauty and amorous sports, who were handsome and modest and who were born of a noble family, he passed the whole day in the company of his friends, being averse to the pleasures of women, sometimes in hunting, sometimes in discussing the S'astras and sometimes in hearing legendary tales and episodes and also historical and mythological works In the same way as he passed the day thus, he also passed the night in the company of his friends who were very clever in playing various games once begun and in cutting jokes.

5 One day when the glorious sun had not risen far in the sky, Pratibhā (i e a female door-keeper), who seemed to be the guardian deity of the kingdom incarnate, and whose form was lovely and at the same

time awe-inspiring like a sandal-plant inhabited by a snake, on account of a sword that hung down at her left side which was against the practice of women, approached the king who was sitting in the hall of audience and, with her knee and lotus-like hand placed on the ground, respectfully said to him : " My lord, a Chāndala girl who has come from the Deccan with a parrot in a cage, requests your lordship saying, ' Your Majesty is alone the receptacle of all the treasures of the world, like the ocean, while this bird is an object of wonder and is excellent in the whole world. With this thought I have come here. I desire to get the pleasure of your audience. Having heard this, Your Majesty will decide ( what to do ). ' With these words she stopped."

6 The king, then, being himself excited with curiosity, looked at the faces of the kings who were sitting by his side and then ordered, ' What harm is there ? Usher her in.' Then that Pratihari rose up at the bidding of the king and then introduced that Chāndala girl to him. After entering, she saw the king sitting in the midst of a thousand ( other ) kings. His limbs were screened from view by the mass of rays proceeding from many a jewelled ornament. He was sitting on a couch of moon-stones under a silken canopy which was not very large but was as white as the foam of the celestial Ganges, while a number of *chowries* with golden handles were being waved near him. His left foot rested on a

crystal stool. He had put on two silken garments which were as white as the foam of nectar. His bosom was rendered white by the application of exceedingly fragrant sandal paste. He had sprinkled over (his chest) saffron ointment. The tops of his arms were clasped by sapphire bracelets. He was surrounded by dancing girls. By reason of his image being reflected in the bright jewelled pavement, he looked like one clasped to her bosom by the earth out of love for her lord. He had innumerable attendants and was unsurpassed (lit. without a second). He was free from arrogance, though his acts of charity were ceaselessly being done. Having looked at him even from a distance, she took a bamboo-stick with a shattered end in her hand, the jewelled bracelets from which were moving, and struck it several times against the paved floor of the hall in order to attract the attention of the king, so that all the kings there at once turned their faces simultaneously from the king, at the sound of the bamboo-stick, towards that (girl).

7. The king also looked at her with unwinking eyes when pointed out by the door-keeper after saying to her, 'Express your greetings from a distance.' The girl was escorted by a man whose head was gray on account of advancing age and who was dressed like a gentleman. She was followed by a Chāndāla boy who was carrying a cage which, though made of bars of gold, looked as though made of emerald, because it was rendered dark by the

green colour of the parrot inside. Her body was covered by a blue garment reaching to her ankle. She had put on a veil of red silk over (her garment). Her neck was encircled by a pure necklace made of very large pearls and therefore looked as though it was clasped by the stream of the Ganges suspecting her to be the Jumna. She captivated the mind, like a swoon that takes away consciousness. She riveted the eye, like sleep that closes it. She was stained by being born in a Chandala family and therefore resembled a wild lotus-plant that is injured by a herd of elephants. She had come of age only recently and had an exceedingly fair form.

8 At her sight the king was filled with wonder and this thought occurred to his mind, 'Oh! how ill placed was the labour of the creator in fashioning such a beautiful form! He upon the creator who brings about the union of incongruous things in her, viz., her exceedingly handsome form and her birth in a ferocious class of beings so that she, intercourse with whom is ever censurable, causes disgust although beautiful, like the glory of the demons which always reviled godliness. When the king was engrossed in these and the like thoughts, the girl, whose ornament of leaves placed on the ear was slightly displaced, bowed down to him like a grown up woman. When she had made her obeisance to him and had taken her seat on the jewelled pavement, the man with that bird in the cage, approaching a little, offered

it to the king and said to him, ' My lord, this parrot knows the topics of all the Sastras. He is expert in the practice of the science of politics. He knows the (fortunate and unlucky) characteristic marks of the elephants and horses as also of men and women. He is by name Vaisampayana. Reflecting for these reasons that this parrot is most excellent in the whole world and that your Majesty is the one treasure house of all *ratnas* like the ocean, our master's daughter has come with it to your Majesty's feet. Let your Majesty, therefore, please accept it.' With these words he placed the cage in front of the king and went away at a distance.

9 When he had gone away, that king of birds turned his face towards the king raised his right foot and recited his words of greeting in a speech wherein the letters, the accents and grammatical purity were perfectly clear. He then addressed the following *avaya* to the king.

The breasts of the wives of your enemies, which are bathed in tears which are in close proximity to the fire of grief in their hearts and which are bereft of pearl necklaces, are as it were performing a vow.

10 The king, on hearing it, was wonder struck and hence joyfully said to his minister who was close by, who was sitting on a very costly seat, who was proficient in the entire science of statecraft like the preceptor of

the gods and whose name was Kumarapalita " You have heard the clearness of speech of this bird and also the sweetness of his tone In the first place, it is a wonder that he uttered a speech the letters in which could be distinctly heard and which contained a harmonious combination of long and short letters, vowels and nasals Over and above that, this parrot though belonging to the lower creation, thoughtfully directs his activities as to a desired object like a cultured man, since he, with his right foot raised, expressed his words of greeting and has recited this *arya* with reference to me in a very distinct tone Generally the birds indeed have the knowledge only of causes of fear, eating, pairing, sleep and signs But this is a great wonder When the king said so Kumarapalita said to the king, with a gentle smile on his face " O king, what wonder is there ? Your Majesty already knows that some particular birds such as parrot and *Sarika* repeat sounds as heard by them Besides, there is no cause for great wonder, as special culture acquired in a previous existence persists (in the next birth) Another cause is that these (birds) also had formerly possessed a power of speech whereby they could speak as distinctly as man, and afterwards by the curse of *Agni*, parrots possessed indistinctness of speech and the elephants had a change in their tongue ' The moment he uttered these words, the sound of the conch blown at midday was heard announcing that the lot rayed sun

had reached the zenith of the sky. Having heard it, the king whose time for bathing was near, dismissed other kings and rose to depart from the hall of audience.

11. When that king started, there was a very great flurry of the kings who had got up, who were vying with each other in eagerness to bow to the king at the time of his departure, and whose necklaces were swinging on their breasts.

12. After dismissing the kings, that king himself asked the Chandala girl to take rest, ordered the woman carrying the betel-nut box to take Vaisampayana into the harem and to make him comfortable with bathing, drinking and eating, and then entered the harem in the company of some trustworthy princes. With all his ornaments removed he went to his gymnasium wherein all necessary apparatus for physical exercise were brought together. There he took moderate exercise with princes of his own age and, with his form adorned with lines of drops of sweat that began to rise (on his body) through exertion, he went to his bathroom, the way to which was pointed out by the staff beaters.

13. When the king entered the reservoir of water with his head smeared with fragrant *amalaka* paste crushed by the hands of courtesans, the damsels waited on him all round with jars full of water for pouring on him, like goddesses who seemed to have come there to crown the king. Having got out of the water in the

reservoir, he sat on a seat for bathing which was white with a pure crystal, as Varuna sits on a royal swan that is as white as a pure crystal. Then those courtesans poured water on the king one by one. Then there arose the very resonant sound of the conches that were blown to announce that the king had bathed. Thus by and by after performing his ablutions, he put on two white washed garments which were as light as the slough of a serpent and then wore on his head a turban made of a fine piece of silk cloth. Then he offered water to his ancestors, made his obeisance to the sun with a cavityful of water that was purified by *mantras* and entered the room reserved for family gods. Then after performing the worship of Siva he left the *Devagrha* and performed *Vaisvadeva*. Then in the perfuming room he anointed the whole of his body with sandal paste and then he took his meals in the company of kings who were fit to dine with him.

14 After taking in the smoke of fragrant drugs, and rinsing his mouth, he got up from that place, when the jewelled pavement was made clean, with a *tambala* (in his mouth) and resting on the arm extended by Pralibhā who came running in haste though she was not at a very long distance, and followed by his retinue fit to move about in the inner apartments, he went to the hall of audience where there was a raised dias on which was a couch (for him) which was as broad and white

as a slab on the Hūmālayas. There he sat on the couch while his feet were gently shampooed by the female sword bearer, who was sitting on the floor with the sword placed on her lap, with hands soft like a fresh lotus-leaf, and remained there for about three fourths of an hour engaged in talk on various matters with his friends, ministers and princes who were usually with him at such a time. Then the king, who had a curiosity to ask a question about his account, ordered the *Pratihārī* who was close by to fetch Vais'ampayana from the harem. She bent her hand and knee to the ground, respectfully obeyed the command saying 'as Your Majesty orders' and did as was directed.

15 In an instant, Vais'ampayana, who was in a cage held (in hand) by that *Pratihārī* and followed by a *Kañchukin* (a trusted attendant) supporting himself on a golden staff, went near the king. Then that *Kañchukin*, with his hand bent to the ground, said to the king : 'O king, the queens say that Vais'ampayana has taken his bath, eaten his food and brought by the door keeper to Your Majesty's feet exactly as ordered by Your Majesty'. When he went away after saying this, the king said to Vais'ampayana, 'I hope you have liked and enjoyed all kinds of foods in the inner apartment'. He replied : 'O king, what is not tasted ? I have drunk to my heart's content the juice of *jambu* fruit which was both astringent and sweet. I have broken to pieces several seeds of

was deafened ; I was overwhelmed with fear and hence I entered inside the wings of my father near by, shattered by old age thinking that thereby I might avert the danger.

21. Then "Here comes a herd of deer; here a herd of wild elephants, behold in this direction ! Listen to this sound ! Take your bows ! Be on your guard ! Let slip the hounds !"—this was the hue and cry that I heard which shook the forests, coming as it was from a great number of people strongly addicted to hunting, whose bodies were screened from view by the thicket of trees and who were shouting to each other.

22. Shortly after, when the din of the chase abated and when the forest attained stillness, my fear became less and my curiosity was excited. Hence getting out a little from the lap of my father and raising my neck even when I was just inside the hollow, with the pupils of my eyes tremulous through great fright on account of young age and with my curiosity raised as to what it was I cast my eye in that very direction being desirous to see (the sight). Then I saw a S'abara host coming towards me, several thousands in number, producing great fear and (looking) like a host of demons portending evil. In the centre of that very vast S'abara host, I saw their general named Mātangaka. He was in the prime of youth ; from the great harshness (of his features) he seemed as though created of iron, he was encircled by

groups of Sabaras; and his form was such that no one dared humiliate him. However, I learnt his name afterwards. Then it occurred to me : ' Oh ! how full of ignorance is the life of these (men) ! Their manner of leading life is condemned by the good.' While I was thus thinking, the Sabara general desirous of removing his fatigue caused by wandering in the forest, came (there) and, having laid down his bow in the shade of that very Salmali tree, took his seat on a seat of tender leaves brought near by his retinue without losing time. Thereupon, another Sabara youth hurriedly got into the lake and fetched from it water, which resembled liquid *lapis lazuli* and which was astringent with the pollen of the cups of lotusss, in the cavity of a lotus-leaf, and also freshly plucked lotus-fibres that were bright as all the mud was washed off. After drinking water, the Sabara general gradually ate those lotus-fibres, as Rahu swallows the digits of the moon. Then after his fatigue had gone off he got up and followed by the whole of the Sabara host that had drunk water, he slowly proceeded to other regions desired by them. While an aged Sabara, who did not get flesh of a deer from the multitude of Sabaras and whose look was extremely awful like a demon, tarried just for a moment at the foot of the tree in search of flesh. When that Sabara general had gone beyond view, that old Sabara, with a desire to climb up, looked at the tree for a long time from the foot (to the top), as

17. Not very far from that hermitage of Agastya there was a lotus-lake going by the name Pampa which was an unfathomable, endless and peerless treasure of water. On the west bank of that very lotus-like and in the proximity of a clump of old palm trees which were shattered by the discharge of the arrows of Raghava, there was a big old silk-cotton tree that stood as if embracing the Vindhya forest by its arm-like branches, as though it was the overlord of the Dandaka forest, the chief of all trees and a friend of the Vindhya

18. On that tree lived many families of parrots and other birds coming together from different countries, that built thousands of nests there, as there was plenty of spice available on the tops of its branches, inside the hollow, in the space between the sprouts, in the joints of the stem and in the interstices made by its old bark ; and that had lost all fear of being destroyed on account of its being extremely difficult to climb. And those parrots and other birds, passing the night on the tree in their own nests, used to get up every day and hover in the sky, forming rows of themselves, for seeking their livelihood. After they had found their meals, they used to return again ( to their nests ) with extra-ordinary and great affection for them, and used to offer with their beaks juice of various fruits and also clusters of rice corn to their young ones that were placed in their own nests, and then passed their nights on that very tree with their young ones placed under their wings.

19. As fate would have it, I was the only son, survived with great difficulty, to my father who was putting up with his wife at an old hollow of a tree and who was in the latter part of his life. My mother left this world, being overwhelmed with the excessive pangs of child-birth when I was born. Though really over-powered with grief at the loss of his beloved wife, my father checked inwardly his sorrow that came over him poignantly and was all alone wholly engrossed in bringing me up. And being far advanced in age, he used to fetch grains of rice from the branching footstalks fallen from the nests of other (birds), gather the bits of fruits cut down by other parrots and dropped down at the foot of the tree, as he was unable to move outside, and supply me with food. As for himself, he partook as his meal what was left after I had eaten.

20. One day when the sky was reddened by the hue of the morning twilight and when the day-light became quite clear, when the tree seemed uninhabited on account of there being no noise although it was habited by young birds which were concealed and motionless in their own nests, and when my father and myself remained in our own nest (not being able to fly), there arose all of a sudden in that great forest the sound of the hue and cry of hunting which frightened all forest-dwellers. Having heard the sound, which I never heard before, I, being only a child, began to tremble; my ear

pomegranate. I have enjoyed myrobalan fruit, which were as green as the leaves of the lotus-plant and which were as sweet as grapes, as many as I wanted. Why say more? Everything that the queens presented (to me) with their own hands had the taste of nectar." Cutting short his speech when he was speaking thus, the king said, "Let it all be as you say. Remove our curiosity. Acquaint us with the story of your life in its entirety since your birth. In what country were you born and how? Who gave you your name? Who are your parents? How did you come to study the Vedas? How were you introduced to the *sādhanas*? How did you acquire (the knowledge of) arts? Is it due to the persistence of memories of your past lives or is it due to the gift of a boon? Or are you living in disguise in the form of a bird? Where was your residence before? What is your age? How were you caught in a cage? How did you get to the hand of the Chandala and what brought you here?" Vaisampayana also, when asked by the king with great respect, being himself excited with curiosity, reflected for a while and respectfully said to him: "O king, it is a long tale. If you have a curiosity, please lend me your ear.

16 There is a forest by name Vindhya touching the shores of the eastern and western oceans (of India). It is an ornament of the Madhyadeśa looking like the girdle of the earth. In some places it is inaccessible owing

to hundreds of canes and creepers, like the royal porch which is difficult of access owing to (door-keepers carrying) canes (in their hands). It is tenanted by sages, although it is full of ferocious beings. In that forest there was a hermitage of the revered great sage Agastya who drank the water of the whole ocean at the request of Indra. It was falling within the Dandaka forest. It was renowned in the whole world and was as it were the birth-place of the glorious Dharma. It was beautified with trees, round which basins were made by Lopamudra herself, the wife (of Agastya), and that were tended just like her sons by a shower of water from her hands. It was rendered sacred by her son, Hrdayadasyu by name, who was clad in a strip of garment made of *husa* grass and round whose waist there was a girdle of *muniya* grass. Besides, it was surrounded by the Kaveri that went round in a stream following as it were in the footsteps of the sea that was drunk by Agastya. There Rama, obeying the words of his father and giving up the kingdom, for whom a hut made of leaves was prepared by Laksmana, dwelt happily for some time in Panchavati along with Sita. And there even to this day that Janaka's daughter, drawn by her husband inside the hut for comforting himself in his separation from her, is seen by the foresters as if she has again risen up from the inside of the earth being anxious to see the (some-time) dwelling-place of Rama.

was despatched, I was overwhelmed with fear and hence I entered inside the wings of my father near by, shattered by old age thinking that thereby I might avert the danger

21 Then "Here comes a herd of deer, here a herd of wild elephants, behold in this direction ! Listen to this sound ! Take your bows ! Be on your guard ! Let slip the hounds ! —this was the hue and cry that I heard which shook the forests coming as it was from a great number of people strongly addicted to hunting, whose bodies were screened from view by the thicket of trees and who were shouting to each other

22. Shortly after, when the din of the chase abated and when the forest attained stillness, my fear became less and my curiosity was excited. Hence getting out a little from the lap of my father and raising my neck even when I was just inside the hollow, with the pupils of my eyes tremulous through great fright on account of young age and with my curiosity raised as to what it was I cast my eye in that very direction being desirous to see (the sight) Then I saw a Sabara host coming towards me, several thousands in number, producing great fear and (looking) like a host of demons portending evil. In the centre of that very vast Sabara host, I saw their general named Matangaka. He was in the prime of youth, from the great harshness (of his features) he seemed as though created of iron, he was encircled by (several)

groups of S'abaras ; and his form was such that no one dared humiliate him. However, I learnt his name afterwards. Then it occurred to me. ' Oh ! how full of ignorance is the life of these (men) ! Their manner of leading life is condemned by the good.' While I was thus thinking, the S'abara general desirous of removing his fatigue caused by wandering in the forest, came (there) and, having laid down his bow in the shade of that very S'almai tree, took his seat on a seat of tender leaves brought near by his retinue without losing time. Thereupon, another S'abara youth hurriedly got into the lake and fetched from it water, which resembled liquid *lapis lazuli* and which was astringent with the pollen of the cups of lotuses, in the cavity of a lotus leaf, and also freshly plucked lotus-fibres that were bright as all the mud was washed off. After drinking water, the S'abara general gradually ate those lotus-fibres, as Rahu swallows the digits of the moon. Then after his fatigue had gone off he got up and followed by the whole of the S'abara host that had drunk water, he slowly proceeded to other regions desired by them. While an aged S'abara, who did not get flesh of a deer from the multitude of S'abaras and whose look was extremely awful like a demon, tarried just for a moment at the foot of the tree in search of flesh. When that S'abara general had gone beyond view, that old S'abara, with a desire to climb up, looked at the tree for a long time from the foot (to the top), as

if drinking our lives with his eye that was red like a drop of blood and was dreadful on account of its being surrounded by a tawny eyebrow, as though counting the places of the nests of parrots, and like a hawk, greedy of tasting the flesh of birds. At that moment the breath of the parrots that were terrified by the sight of him as if left them. What is indeed impracticable to those who are merciless? For, he climbed without effort, as if with a flight of steps, that tree, though it was as high as many palms and though the tops of its branches touched the clouds, and seized, one by one like fruits, the young ones of parrots, whose power of flying was yet inexisten and some of whom were only a few days old, from the joints of the branches of the tree and also from the inside of its hollow. He then threw them on the ground depriving them of their life.

23 Thereupon, my father, seeing that calamity that had come on, all of a sudden, that was dangerous to life and was remediless, stood supporting me by his bosom. The tremor on his body was doubled. He cast about in all directions a glance that was vacant through grief, that was flooded with tears and the pupils in which were quivering and restless on account of the fear of death. His palate became dry. He was unable to help himself. He cared for only such help that was appropriate to that occasion and so covered me with a wing that was relaxed because its joints were drooping through

fear. He was overpowered by affection, was bewildered as to how to save me and hence was at a loss to know what to do. But that wicked fellow (S'abara), moving about among the branches in order, approached the opening of the hollow, dragged my father who was constantly smiting with his beak and who was moaning, and deprived him of his life. He, however, did not somehow observe me when I was inside his wing as my body was small, as my limbs were contracted through fear, and as I was destined to live longer. He then threw my deceased father on the ground with his face downwards and with neck shaking. I also, with my neck placed between his legs and clinging to his lap noiselessly, fell down along with him. But I saw myself fallen on a great heap of dry leaves which was gathered by the wind, destined as I was to live longer, and hence my limbs were not shattered. Before he got down from the top of that tree, I, whose form was not clearly noticed owing to my being similar in colour to the fallen leaves, left my deceased father like a cruel wretch, though it was a time when I should have died with him, being innocent, on account of my infancy, of that sentiment of love that arises only after the lapse of time, and being overpowered by the sense of fear alone that dwells (in all) from birth, and being slightly supported in moving by my wings which had slightly appeared, I tottered here and there (on the ground) and, considering myself to have escaped from the jaws of Death, entered the

foot of a neighbouring, very expansive *Tamula* tree. By that time he got down, gathered the young ones of parrots that were scattered on the ground, held them together with the coil of a creeper, bound them in a basket of leaves and with a very fast speed proceeded in that very direction by the very path followed by the general. A strong thirst, however, that heated all my limbs, overpowered me who had (now) hopes of life. Thinking 'that villain must have by this time gone a long way,' I held up my neck a little and looked at the quarters with an eye tremulous through fear, and then at each step expecting that very villain again returning, when even a blade of grass moved, I came out from the foot of that *Tamula* tree and made an attempt to move towards water.

24. My wings not yet being grown, I could not walk steadily on my feet and fell down again and again on my face. Then it occurred to my mind. "Even in very distressing circumstances the doings of all creatures in this world are not careless of life. There is nothing in this world which is dearer to creatures than their life. And hence it is that I am still alive with all my limbs unimpaired, though my father, of blessed memory, is thus dead. Fie upon me, who am merciless and very cruel, as I continue to live in a dreadful way, having easily borne sorrow for my father's death. I pay no regard to his obligations. My heart indeed is wicked.

When my mother departed to the other world, my father, though he was advanced in age, curbed the onslaught of grief and reared me up, from the day of my birth, in various ways, not minding the pains of bringing me up, though very great, on account of his affection for me. All this I have forgotten all at once. Really very mean is this life, as it does not follow my departing father, though he has obliged me (in various ways). Surely there is none whom the thirst for life does not make a hard-hearted being, since the desire for water compels me to make efforts even in this plight. I think this thought of mine to drink water is purely hardness of heart in that I do not mind the grief for my father's death. Even now the bank of the lake is distant. For the voice of the swans, that resembles the sound of the anklets of the water-nymphs, is still (heard) at a distance. The cries of cranes are (only) indistinctly heard. As the distance is great, the fragrance of the lotus-beds spreads about rarified on account of its being scattered through the directions. My heart droops down; my eye becomes darkened. Oh! how I wish that wicked fate would bring about my death to-day, though I desire it not!"

25. When I was just thinking in this way, (I happened to see) a young sage, named Hanū, the son of Jīvāḥi who was a sage of great austerities and who was dwelling in a penance grove that was not at a great

distance from the lake. He had his mind purified by (the study of) all lores like Sanatkumāra. He was followed on the same route by other young sages of his own age. He appeared like the second revered sun, whose form it was very difficult to gaze at on account of his dazzling splendour. He was also followed by the deer of the penance-grove who were fed (by him) on handfuls of wild rice and hence whose familiarity had grown. He had often drunk the Soma juice and hence resembled R̥ihu [who drinks in the digits of the moon]. Although he had two eyes to see, he never saw things crookedly. With a desire to take bath, he had come to the lotus-lake. Verily the hearts of the good always become friends without any cause. For, beholding me in that plight he was melted with pity and so said to another boy-sage who was just close to him: "This young parrot has, it seems, somehow fallen from the top of this tree, as his wings have not yet grown, or probably he must have fallen from the mouth of a hawk. For, he has hardly any life left. He opens his beak very often with his eyes closed. He is unable to hold his neck firm. Come here, therefore, before his breath deserts him, take him and carry him to the water." So saying, he made him carry me to the bank of the lake. Then approaching the place of water, he kept his staff and gourd at a certain place, took me in his own hands, who had given up all effort, raised up my beak with his small finger and made me drink a few drops of water.

He, then, placed me, who was sprinkled over with drops of water and who had regained consciousness, under the shade, cool on account of water, of a lotus leaf growing near the bank, and performed his ablutions as usual. At the end of his ablutions he purified himself by restraining his breath several times and, with his face upturned and muttering (prayers) that remove sin, gave an offering of red lotuses recently plucked, to the sun from a basket made of lotus-leaves and then came out. Then he put on white bark-garments and with his matted hair glossy because it was wrung with his hand appeared like twilight accompanied by moonlight. He filled up his gourd with the pure lake-water that was fragrant with lotus filaments, was followed by the whole group of young sages whose matted hair was wet on account of recent bathing, and slowly proceeded towards the penance-grove taking me (with him).

26 When I went only a short distance, I saw an exceedingly beautiful hermitage which appeared (to me) like another Brahma-world. It was surrounded by woods in which a heap of flowers were always present. There several books were being studied and there deep discussion over the meaning of several sciences was going on. Therein was commenced the kindling of sacred fire, like Arjuna who had exposed the cause of Agni in being ready to destroy the Khandava forest. It always emitted the smell of smoke due to the offerings

(made to Agni). It was holy though inhabited by Chandala families (also, by herds of elephants). Although there was darkness on account of the smoke caused by offerings, there was no sinfulness in the character of men. There was destruction of the *Balas* (hair, children) of the sages, when they initiated themselves for sacrifices, but not by death. There were to be seen there the hoods of snakes, (but the enjoyment of wordly pleasures on the part of the sages was not to be seen). There monkeys longed for *Bilva* fruit, (but the sages had no desire for the fruits of wealth). There the roots of trees had a downward motion (but there was no degradation on the part of the sages).

27. I saw revered Jabāli seated under the shade of an As'oka tree with red flowers, that beautified the central part of the hermitage already described and the moving sprouts on which were slightly red like the red dye. He was appearing to advantage on account of his darting matted hair which looked like garlands of flowers of the tree of austerities that had grown very high. He always subsisted on milk like submarine fire that always devoured water, and his body was covered with hair gray with ashes and looking like god S'iva whose body was white with ashes and embraced by Uma (his wife).

28. On looking at him, I began to think: "Oh! it is the prowess of austerities that this form of

his, though peaceful, overpowers the lustre of the eye like flashing lightning, being as brilliant as the molten gold. Although indifferent for all the time, on account of his great majesty, his form as though inspires fear in him who approaches him for the first time. Though always impatient (of another's lustre), the lustre of even sages of limited austerities becomes naturally unendurable. How much more so, then, their actual sight ? Blessed is this hermitage of which he is the master. For, he is the stream of the water of tenderness and the bridge over the ocean of transient existence. He is the reservoir of the waters of patience, the axe of the thicket of the creepers of desires and the ocean of the nectar of contentment. He is the guide on the path of perfection, is not enslaved by objects of sense and is never favourable to pleasures. By the majesty of this revered sage alone, this penance-grove is free from enmity and malice. Oh ! how great is the prowess of the magnanimous ? For, here even lower animals with peaceful hearts have given up their inborn antipathy and are enjoying the happy life of the penance-grove." When I was thinking thus, Hanita laid me on a place under the shade of that red As'oka tree, saluted his father by touching his feet and took his seat on a seat of kus'a grass which was not very near his father's. On seeing me, the sages, one and all, asked him who was sitting, ' How did you come across this young parrot ? ' Thereupon he replied to them : ' When I went to take

my bath from here, I felt pity for this bird ( when I saw him ) fallen from a nest on a tree growing on the bank of the lotus lake, and brought him here. For, it is the duty of people like us to protect the helpless. When his wings grow, he will either go wherever he pleases, or ( if he pleases ) being familiar to this place will continue to stay here. On hearing these and the like words relating to me, revered Jabali became a little curious and looked at me again and again with a very tranquil eye, as though he recognised me, and said ' He is reaping the fruit of his own bad conduct ' For, that revered sage beholds the past, the present and the future, he looks at the whole world as though it lies on the palm of his own hand and he knows past lives. Then the whole assembly of sages who knew his prowess on hearing ( the account ) was full of curiosity to know what misconduct was practised by me, for what reason and where it was committed and who I was in my previous life. They implored the revered sage more than once " Be pleased, O sage to relate to us of what misconduct he is reaping the fruit. Who was he in his previous birth? How did he come to be born in the species of birds? And what is his name? Satisfy our curiosity, for, you are the source of all marvels "

29 Thus implored by the assembly of sages, the great sage replied " This marvel that I have to relate is very long. The day is drawing to a close. Our time

for bathing draws near. In your case also, the time of worshipping the deities will pass away. So all of you should rather first get up and perform your usual duties of the day. Again in the afternoon when you are sitting at ease after eating fruits and roots, we shall narrate to you from the very beginning as to who he is, what he has done in his previous life and how he came to be born in this world. Let this ( parrot ) have his faintness removed by food. Surely, when I narrate it, "he will recollect the whole story of his past lives, as though he perceived it in a dream." So saying he got up along with the other sages and performed his duties of the day such as bathing. By this time the day had far advanced. Then when the thousand-rayed god ( the sun ) set, the glow of twilight was seen. And when that glow disappeared, the night out of grief for its loss put on deer-skin in the form of fresh appearance of darkness. Then, when gradually the moon had risen high up ( in the sky ) and when the breezes of the first part of the night began to blow, and when only half a watch of the night had been spent, Hārīta took me, after I had taken my food, and approaching along with all those sages, said to his father who was sitting at ease on a cane seat in that part of the penance-grove which was brilliant with moon light, and who was slowly being fanned by his disciple, Jūlapāda who was not at a great distance and whose hand was holy by the presence of kus'a grass. "I ather, this whole ass-mbly

of sages has come here with a heart full of curiosity to listen to the marvel and has been waiting, forming a circle round him. The fatigue of this young bird is removed. Please, therefore, relate to us what he did in his previous life, who he was and who he will be." Thus requested, the great sage, looking at me standing in front of him and knowing that all the sages were bent on only one thing and were ready to hear, said in a low tone "Listen to me if you have a curiosity

30. There was a city named Ujjain, which had become an ornament to all the three worlds and which had vanquished heaven by its lustre. Therein lived god S'iva himself, assuming the name Mahakala and giving up all his desire to dwell on the Kailasa mountain. In this city of the above description there lived king Tarapida, who was an equal of Niiga, Nala, Nahusha, Yayati, Dhundhumara, Bharata, Bhagiratha, Das'aratha, Junamejaya and Arjuna, who was an incarnation as it were of Dhurma, a representative as though of Vishnu and who had removed all the grievances of his subjects. That king, while yet a boy, conquered the earth, encircled by all the Dwipas, by means of his stout arm which was as bulky as the trunk of the elephant of gods, which was the delightful pillow to sovereignty, which was first in giving security to the whole world, which was a sacrificial post for both war and sacrifice, which was thickly covered with the collection of rays issuing out from his flashing sword, and which was a

comet indicating the destruction of all the families of his enemies. He then entrusted the responsibility of his government to his minister S'ukanāsa who was like an intimate friend of his, made his subjects prosperous, and, not finding anything else to be done as he was free from danger, all his enemies being destroyed, and as he had slackened in the business ( of governing ) the world, he generally enjoyed the pleasures of youth. In short, whatever he thought exceedingly beautiful and what would not be inconsistent ( with Dharma ) in the future and the present, he enjoyed with a mind not utterly engrossed ( in it ), as all business in connection with the realm had been completely accomplished by him, but not as he was addicted ( to those things ). For the purpose of securing the love of his subjects, he gave audience to them at intervals and ascended the throne only on occasions. S'ukanasa, too, carried out the great responsibility of the realm with great ease by the strength of his intelligence. He performed all the duties in the same way as the king did and thus doubled the love of the people ( for the king ). The whole circle of kings, from the bent chaplets on whose heads honey flowed and made the hall wet and whose jewelled ear-rings swung to and fro as they bent very low and thus rubbed with their ends against their armlets, bowed down to him also with their heads covered with pencils of rays from their moving crest-jewels.

31. Thus that king, who had entrusted the burden of his kingdom to his minister, passed his days in enjoying the pleasures of youth. After a long time he almost came to the end of ( i. e. enjoyed ) all other pleasures of this world, except that he did not get the pleasure of seeing the face of his son. And the older he grew, the stronger became his torment caused by want of issue ; so, his mind was abandoned by the desires for the pleasure of enjoying the objects of sense. Though he was surrounded by a thousand kings, he considered himself to be a folorn. Although he had eyes, he thought that he was blind, and though he was himself the support of the world, he looked upon himself as without support as he had no son. He had a queen named Vilasavati, who was an object of admiration to the three worlds, who was as though the source of all womanly graces and who was the chief in his whole harem. One day he went to her palace and saw her weeping. She was surrounded by her retinue, speechless through sorrow and with eyes fixed and dull through anxiety. She was waited upon by chamberlains whose eyes knew no winking as they were absorbed (in anxious thought), and who were standing at a distance. She was being consoled by old ladies of the harem who were not at a very great distance from her. Her silken garment was rendered wet by the fall of her incessant tears. She had no ornaments on her person. She had placed her tender face on her left hand. Her tresses were not tied up.

She was sitting on a thickly padded couch. Making her sit down on the same couch when she got up to welcome him and taking a seat there himself, the King, who did not know the cause of her weeping and who was extremely frightened as it were, said to her, making her cheeks dry of the drops of tears with the palm of his hand : " Oh queen, why do you weep noiselessly and slowly on account of the inward great weight of sorrow. Be pleased, Oh queen, to let me know the cause of your grief. For, these your deep sighs, which have made the garment on your breasts flutter, make my loving heart tremble, as do breezes the red tendrils. Have I offended you, or has some servant in our service done it ? Though I think very closely, I do not find even a slight mistake on my part with regard to you. For, my life as also my realm is dependent on you. O lovely lady, please tell me the cause of your sorrow." Even after being thus addressed when Viśavati gave no reply, he asked her attendants the cause of her weeping which seemed to have increased ( the more when he questioned her ).

32. Thereupon Makarī, the beater of her betel-box and always in attendance (on her), said to the king : " Oh lord, how can there be even a slight fault on the part of Your Majesty ? And while Your Majesty is favourably disposed to her, what servant or any one else has got the power to offend her ? But what torments this queen is her thought that she is as it were

possessed by a powerful evil spirit and hence that her union with the king is fruitless. It is a long time since she began to be distressed. In the beginning Her Majesty was through the efforts of her servants somehow induced to do her usual duties of the day such as sleeping, bathing, taking meals putting on ornaments and the like, but she was ( always ) like one full of sorrow. She did not manifest her malady simply with a desire to avoid pain to Your Majesty's heart. But when she went from here to day to worship the god Mahalāla as it was the fourteenth day ( of the month ), Mahābhārat was being read and therefrom she learnt that there is no final beatitude for the son-less and that blissful worlds are also denied to them, as a son is called *putra* because he saves from the hell called *put*. Since she returned home after hearing this, she does not take delight in food, though being entreated with bowed heads by her servants to do so. She never puts on ornaments, does not give us a reply, but only weeps with her face darkened by showers of constantly falling tears. Having heard this, Your Majesty will decide ( what to do )". With these words she stopped. When she had ceased speaking, the king stood silent for a while and, heaving a long and deep sigh, said " O queen, what is to be done in this matter which is ( entirely ) in the hands of fate ? Enough of this weeping for a long time. We are not probably destined to be favoured by the gods. Indeed our heart is not ( destined to be ) the recipient of enjoying

the pleasure of the nectar like embrace of a son May-  
 be, we have not done meritorious deeds in our previous  
 life, for deeds done in former lives bring their reward  
 to a man in this life Verily even the wise cannot  
 change destiny Let all that be done which it is  
 possible for mortals to do Oh queen, have greater  
 devotion for the preceptors Perform the worship  
 of the deities doubly Show special regard for the  
 service of sages The sages indeed are a great deity,  
 for when they are propitiated with effort they offer even  
 very unattainable boons which bring fruit as desired And  
 we have heard that in days gone by many kings secured  
 the happiness of enjoying the nectar like sight of their  
 sons by propitiating the sages who were rich in penance  
 When shall I, too see you slow (in gait) on account of  
 the heaviness due to the foetus being fully developed,  
 with your face slightly pale (owing to pregnancy) and  
 resembling the night of the full moon the beginning of  
 which is slightly gray and when the rise of the moon  
 is shortly expected ? When will your attendants filled  
 with joy owing to the great festival of the birth of my  
 son, carry away (from me) the full basket of presents ?  
 When will the queen give me delight by wearing a  
 garment coloured with turmeric and having her (newly-  
 born) son on her lap, looking like the sky with the  
 disc of the rising sun attended by the tawny rays of  
 the morn ? When will my son give delight to my  
 heart—my son whose hut are rendered tawny and

intertwined by ( the application of ) medical herbs, on whose head are put drops of clarified butter and honey as a preventive against my evil befalling him, having on him some writing calculated to ensure welfare and mixed with white mustard seeds, the knot of the thread in whose neck is coloured with the bright yellow pigment, who is lying on his back and whose face has a smile upon it, though it is without teeth ? When will he, whose complexion is rendered tawny owing to ( the application of ) the yellow pigment, whose body is taken from hand to hand by the ladies of the harem and who is hailed with joy by all the people, completely remove the darkness of grief of my eyes, as does an auspicious lamp that is as tawny in colour as *Gorochana* that is taken in hand by ladies in succession and that is bowed down to by all the people ? When will he, being grey with the dust of the earth, adorn the courtyard of my palace by moving to and fro, taking away with him both my heart and eye ? When will he like the cub of a lion, begin to move about on his knees desirous of seizing the palace fawns separated from him by the crystal walls ? When will he, running about in several courts following the domestic swans that have gathered there by the noise of the anklets of women, tease his nurse who would ( only ) follow him by the jingling of the bells of his gold girdle ? When will he, whose cheek would be adorned with paintings drawn with the paste of black aloes resembling the streak of achor, who has

a liking for the sweet sound made by puffing the mouth, who would be dusky with the dust-like powder of sandal scattered with the raised hand and who would shake his head by his ears being pinched with the goad of the contracted ends of the fingers (of the nurse), play the antics of an intoxicated elephant ? When will he disfigure the faces of the chamberlains with the juice of the *alaktaka* paste rolled into a ball, remaining after being used for reddening his mother's feet ? When will he, with his eyes tremulous through curiosity, with his gaze fixed downwards into the jewelled floor and with his gait tottering, follow his own reflection ? When will he move about in the assembly-hall before me when I am seated in the court,—he, whose coming there is welcomed by the out-stretched hands of thousands of kings and whose unsteady eyes dazzled by the line of the rays of the jewels in the ornaments (of the kings) ? While I am thinking of these and other hundreds of yearnings, I pass my nights being mentally troubled. This grief, due to the want of an issue, is day and night burning me also like fire. This world appears to me as if vacant. My whole life and kingdom I regard as if no use. What shall I do when destiny cannot be averted ? Please, therefore, give up, O queen, this persistence in grief. Let your mind be set on endurance and religious acts. For, auspicious fortune is always to the side of those who are devoted to religious actions. So saying he took some water and himself

wiped off her open-lotus-like face along with her tears with the palm of his hand which resembled fresh tendrils. And cheering her up again and again with words that were sweet on account of (the mention of) hundreds of dear things, that were fit to remove grief and that were full of religious advice, the king stopped there for a long time and then went out. When he went out, Vilasavati, with the poignancy of her grief lessened, went about doing her daily duties rightly, such as putting on ornaments *et cetera* as done before. Thenceforward she showed great concern for propitiation of the deities, worship of the Brahmins and service of elderly persons. Whatever vows she heardd from what-so ever source, she performed in her longing for an issue. She did not mind trouble, howsoever great. Dressed in white, with a purified body and observing a fast, she used to sleep in the temples of Durga on the floor, the coverlet of which was green kus'a grass.

33 Thus in course of time one day when the greatest part of the night had passed away the king saw in a dream the moon, with her orb full of all digits, entering the mouth of Vilasavati who was sitting on the terrace of her palace. When he awoke, he got up and the very moment sent for Sukravara with due regard and related to him the vision (he saw). Being glad at heart, he replied to him: "My lord, it is after a very long time that our desires are fulfilled. In only a few days Your

Majesty will surely enjoy the pleasure of seeing the lotus-like face of your son. Indeed I also have seen, in a dream tonight, a white lotus having a hundred open petals as white as the digits of the moon, placed in the lap of her ladyship Manoramā by a Brahmin dressed in a washed white garment, whose appearance was serene and whose form was divine. Indeed antecedent good omens are the harbingers of coming happiness. And what else can be more pleasing and a greater cause of joy than this? For, generally dreams seen at the time of the close of night come out true. By all means Her Majesty will before long give birth to a son who will be a cause of delight to the (whole) world. And thus Your Majesty will have a line of descendants that will be fit to bear the burden of the earth.' Just when he was speaking thus, the king held him by his hand, entered the harem and gave delight to Vilāsavati by (acquainting her with) both the visions. After the lapse of a few days, through the favour of deities, an embryo entered Vilāsavati as the image of the moon enters a lake. She bore, in the guise of the child in the womb, the image of the king transferred to her as if she were the glory of a mirror. With her foetus gradually growing day by day, her movement became slow. Very often she panted with idleness with her eyes slightly contracted on account of continuous yawnings. Her attendants, who were clever in inferring the real state from appearances, came to know that she was pregnant on seeing that she did not take any pleasure

in eating and drinking and that she was pale in complexion like the ketaki flower because of her pregnancy.

34 Then on an auspicious day at evening time the chief maid of the Queen, named Kulavardhani, who was the head of the whole retinue, who was clever as she always dwelt in the royal family, who was ready-witted on account of being always near the king and who was skilled in all good acts, approached the king who was sitting in a private audience pavilion, surrounded by a few chief kings, whose servants were not standing far from him and who was engaged in conversation with Sukanasa on various topics that were full of firmly grown confidence, and privately related to him in his ear the account of the pregnancy of Vilasvati. Thereupon the tremulous eye of the king, the whole of whose body was as though sprinkled with nectar at her those unheard-of improbable words, whose body appeared as though to have thorns on it on account of immediate distinct horripilation and who was being overpowered by the emotion of joy, at once fell on the face of Sukanasa. On marking the excess of joy of the king never seen before and on seeing Kulavardhani approach with her face radiant on account of smile, that matter was always revolving in his mind, although he had not been informed of the incident, Sukanasa, not discerning any other cause of very great joy that would be appropriate at that moment, guessed it himself and bringing his seat nearer ( to the king's ) said to him

not very loudly " My lord, has the dream that we have seen come out true ? For, Kulavardhana is seen with her eyes extremely dilated The tremulous eyes of Your Majesty also that are flooded with joy convey that there is some great cause for joy My mind in which has grown the curiosity to hear ( the cause of ) great joy has become very eager and is pining for ( knowing ) it. Let, therefore, Your Majesty be pleased to inform us what it is " When he had said thus, the king said to him with a smile, " If it be true as she says, then what we have seen in the dream has fully come out true But I cannot believe in it How can our lot be so rich ? We are not destined to be the recipient of hearing such happy words I, who think myself unworthy of such good fortune, today look upon Kulavardhana, who ( ordinarily ) never tells a lie, as the reverse ( of it ) Get up, therefore, let us go there personally and know the truth about it from the queen herself " With these words he took leave of all the kings, handed over the ornaments of his person to Kulavardhana who was honoured with the salutation of her head, left the seat along with Sukhna, was made to go fast as his mind was quite full of a peculiar joy, and entered the harem followed by his retinue who had grown very thin ( in number )

35 There he saw Vilasavati in a dwelling apartment where various rites for protection ( against evil spirits ) were performed and wherefrom darkness was dispelled

by jewelled lamps. She was lying on a bed, fit for the time of conception and purified by various drugs, roots and talismans tied to it. Her *avataraṇa* rite was being performed with handfuls of water by the elderly persons in the harem who were well-versed in the practices followed in that household. She was waited upon by her attendants who were joyful, and she had put on a pair of garments that was extremely white and not worn out and whose shirts were variously coloured with *gorochana*. The king said to the queen who was hastily getting up, 'Enough, enough of showing this great respect, O queen! do not leave your seat', and took a seat on the same bed with her. Sūkrānasa also took his seat on another bed which was near. Then on seeing that she was far advanced in pregnancy, the king, with his mind dull with fulness of joy, began to joke with her and said, "O queen! Sūkrānasa asks you whether what Kuvalayadhara has said is exactly true." Then Vilasivati, with her cheeks, lips and eyes illuminated by a suppressed smile, covered her face through abashment as though with a fine silken cloth in the guise of the rays of the teeth and hung her face down at the time. Being urged again and again she said, "Why indeed do you make me extremely bashful? I know absolutely nothing!" and looked at the king as if with anger with her face hung downwards and with an eye having the pupil turned sideways. Thereupon the lord of kings, with his moon like face as bright as the moonlight on account of suppressed

smile, once again said to her : ' O fair lady, if your abashment grows by my words, then here do I sit silent ! But what remedies are you going to adopt against the fact that your complexion is becoming pale and that your waist is being pained by the string of the girdle every day ? ' Then S'ukantia, whose laugh was suppressed inside the mouth, said to the king who was thus speaking, ' O King, why do you torment the queen ? She feels abashed even when we talk about it. Give up the talk about the tidings conveyed to us by Kulvardhanā ! ' Staying there for a long time conversing on such topics that were full of merriment, S'ukharasa repaired to his home. The king, on his part, passed the night in her company in the same abode.

36. Then in course of time Vi'savati, who was delighted by the fulfilment of the longings of pregnancy as she desired, at the time of her delivery, gave birth to a son, who gave delight to the hearts of all people, on a holy day and at an auspicious time. Soon after his birth there was a very great confusion in the royal household among the servants who were hurriedly running to and fro, for congratulating upon the good fortune and this made the whole city excited. And afterwards his subjects, consisting of the feudatory princes, women of the harem, ministers, relatives of the King, young courtiers, young and old including even cowherds, were filled with delight at the loud noise of fertility that was full of the indistinct speech of several

thousands of people and that filled the three worlds, and began to dance like intoxicated people. Every moment the great joy at the birth of the prince, resonant with the noise (made by the people) became greater, like the ocean that swells by the rise of the moon. The king, however, though his heart was drawn by (the thought of) the great joy to see the face of his son, out of regard for an auspicious day, saw the lying-in-chamber accompanied by S'ukanasa at an auspicious moment specified by a number of astrologers, when all the attendants were dismissed (from the place), and entered it after first touching water and fire. And on entering he saw his son, who was the cruse of his joy, lying in the lap of Vilasavati whose form was emaciated and pale by reason of her (recent) delivery, who, by the flashing up of his lustre, had eclipsed the brightness of the lamps in the lying-in-chamber, and who was endowed with the auspicious signs of distinguished personage. He felt great delight to wistfully look at the face of his son, whose sight he could obtain after thousands of longings, as if drinking and touching it with an affectionate eye, often very much dilated (through joy), that had left off winking and hence whose eyelash was steady, and considered himself quite happy. Sukanasa also, whose heart's desire had been fulfilled, closely observed his principal limbs and smaller limbs and said to the king with his eyes dilated through joy: "My lord, mark I observe I

the signs of a universal emperor ( on his body ) make his greatness manifest, although the beauty of his limbs is not quite manifest because they were ( recently ) compressed in the womb. For instance, on his forehead this soft hair, that is as slight as the fibres in a piece of fresh lotus-stalk, is clearly visible. This pair of eyes having curved eyelashes, which is as white as an open white lotus and is spreading as far as the end of the ear, is as it were brightening the dwelling-place by its frequent winking. This nose of his, stretching itself far and looking like a streak of gold, is as it were receiving the natural perfums of his mouth, that is as sweet as the fragrance of an expanding lotus bud. His lower lip is as it were assuming the essence of a red lotus. His hands have palms that are red like a red lotus bud, bear the marks of a conch and a disc like the god Vishnu and possess excellent lines. His pair of feet is as tender as the fresh sprout of a desire-yielding tree, is adorned with an ensign, a chariot, a horse, an umbrella and a lotus (all) consisting of lines and is fit to be kissed by the host of crest-jewels of several thousands of kings. And here is his voice heard when weeping which is very deep like that of a drum.

37. While he was speaking thus, a man with a happy look, by name Mangalaka, to whom passage was given by the king's men who were standing at the door by moving aside hastily, bowed down to the

king at his feet and respectfully said, " My lord, you are to be congratulated upon your good fortune. Your enemies are annihilated. May you live long and vanquish the earth ! By your grace a son is born to this revered Sukanasa also from his eldest Brahmin wife named Manosama as Rāma from Renuka . Having heard this, Your Majesty will decide ( what to do ) " Thereupon the king, on hearing these words resembling a shower of nectar and with his eyes dilated through joy, replied : ' Oh ! what a (wonderful) series of fortunate events ! This popular saying ' one calamity follows another and one piece of good fortune follows another ' is true . Fate has followed u both in exhibiting the same pleasures and pains in us in all ways, as I have been served by you who shared in my joys and sorrows by all means ' So saying the king himself snatched the upper garment of Sukanasa as a reward, and ordered a very great reward ( to be given ) to the man. Then he got up as he was and followed by his retinue went to the palace of Sukanasa and caused ' a double festivity to be arranged.

38. When the rites of the sixth day after birth had been finished and when the tenth day had been reached, the king made over to Brāhmaṇas cows and gold (coins) by the crore at an auspicious moment and just in keeping with the dream that he dreamt wherein he saw the full orb'd moon entering the lotus like face of his (son's) mother, he named his son as Chandrapūda, ( i. e. whose

crest-jewel is the moon). On the following day S'ukhanāsa also performed all the rites proper for a Brāhmaṇa and declared the name of his son as Vais'ampāyana which was approved of by the king and which was fit for a Brāhmaṇa. Gradually the childhood of Chandrāpīḍa, on whom were performed all the rites of a boy such as Chūḍākarana, passed away.

39. In order to avert his being exceedingly addicted to play, Tārāpīḍa caused a Hall of Leasing to be constructed outside the city along the river S'iprā. Its extent was only half a *hoss*. It was surrounded by a very big circle of ramparts which being whitewashed resembled the peaks of the Himalayas. It was encircled by a deep round ditch constructed along the wall. It had very strong doors. It was accessible only by one door that was opened (when necessary). In a part of it were erected sections (or stables) for horses and for rows of carriages. It had underground a gymnasium, and its form resembled a celestial abode. The king made very great efforts to procure (the services of) professors of all sorts of knowledge.

40. Having placed him there as a lion's whelp in a cage, he handed over Chandrāpīḍa to the professors along with Vais'ampāyana on an auspicious day for receiving all the lores. He was forbidden to go out (from there). He was surrounded mostly by his professors and youths of noble families. He was not permitted any attachment

to all boyish games and his mind was not fixed on anything else. Getting up every day regularly the king, accompanied by Vilavati and a few servants, used to call upon him at the place.

41. Chandrapila, on his part, with an undivided mind being controlled in that way by the king, within a very short time mastered all the lores taught by the professors who manifested each his own skill and whose enthusiasm was increased by the fitness ( of the pupil ) As in a very pure jewel mirror, so all the arts were transferred to him who was very pure ( in thought ). For instance, he attained great skill in the following special arts as also in others : grammar ; Mimānsā Sāstra ; logic ; jurisprudence ; politics ; gymnastics, all special weapons such as a bow, a disc, a shield, a sword, a lance, a javelin, an axe and a mace ; the art of driving a chariot, riding elephants ; riding horses ; musical instruments such as the lute, the flute, the tabor, the cymbals and the pipe ; the science of dancing composed by Bharata and others, the special Gandharva-Veda fathered by Narada and others, knowledge of the auspicious signs of elephants ; the knowledge of the age of horses, the science of palmistry ; painting, surgery, the profession of making toys of clay and other things, engraving on wood or stone, all arts of gambling ; the science of perfume ; knowledge of the language of birds, astronomy ; test of jewels, the science of love, jugglery, dramas ;

connected narratives ; poetry ; Mahabharata, mythology, history and Ramayana, all the alphabet, the languages of all countries ; all signs ( of the hands, eye, etc. to convey one's meaning ) ; mechanical skill ; and metres.

42. Natural great strength that surprised all the people was clearly manifest in him as in Bhîma, even in his childhood, as he took physical exercise regularly. Excepting great strength Vaisampayana followed him equally in all other arts. Vaisampayana became a great friend of Chandrapûra, was the place of all his confidence and was as it were his second heart because they had played together in the dust ( in their infancy ) and had been brought up together. He was not able to stay alone without him even for a moment. Vaisampayana also did not remain separate from him even for a moment. When Chandrapûra was thus making himself acquainted with all the lores, youth began to manifest itself which made him doubly handsome. Like a servant who gets a proper moment ( to approach his master ), cupid approached him.

43. On a very auspicious day the king sent for the commander of his army, named Balakaka, and sent him attended by a great number of horsemen and foot-soldiers, to bring back Chandrapûra in whom youth had thus gradually set in, who had finished the study of all arts and who was permitted to return home by his

preceptors. When he went to the Hall of Learning, he was announced by the door-keepers and on entering, he saluted (the prince) with his head the crest-jewel of which touched the ground and when asked by the prince, modestly sat on a seat proper for his position, as though he were in the king's presence. Waiting there only for a moment Balahakr approached Chandrapida and with due respect said to him "O prince, His Majesty has ordered me (to say to you), 'My desires are fulfilled You have studied (all) the sciences You have learnt all the arts You have attained the highest proficiency in all the arts of weapons. You have been permitted to return from the Hall of Learning by all your professors May the eyes of the people that are eager to see you after a long time get their satisfaction ! All the inmates of the harem are very greatly eager to see you This is the tenth year since you began to reside in the school You got an entrance there when you were six years old You have now grown to the sixteenth year thus calculated. So from today you come out (of the school), pay a visit to your mothers who are eager for your sight, pay respects to your preceptors and, being no longer under restraint, enjoy the pleasures of the kingdom and the dalliances of blooming youth as much as you please. Respect (other) kings Worship Brahmins Protect your subjects and make your relatives happy' Here stands it the door a horse named Indrajntha sent to you by His Majesty, who is the only jewel in the three

worlds and who equals the wind and Gituda in speed. This horse is, indeed sent to His Majesty by the king of the Parasikas thinking that it was a marvel in the three worlds, with the message that it had come up from the waters of the ocean, was not born from the womb (in the ordinary way) and that the excellent horse was secured by him as it was worthy of riding by His Majesty. On seeing him those who know the auspicious signs (of horses) informed (the king) saying, "Our lord, this horse is endowed with all those signs that Uchebarawas is said to possess. Such a horse has never been born and will never be born." Let this horse, therefore, be favoured by mounting on his back. And these thousand princes, born of the families of the duly crowned kings, who are possessed of modesty, who are brave, handsome and who have studied the arts and who have a long and noble pedigree, have been sent for waiting on you and are waiting for you at the door on horseback, desirous of making an obeisance to you." When Balibaka ceased speaking with these words, Chandrapila, honouring the command of his father with a respectful bow and being desirous of going out of (the school), ordered him in a voice as deep as the roar of a newly formed cloud to bring Indiryudha inside. Then he saw the excellent horse Indiryudha who was made to enter just after (he gave) the order. On seeing him of a type not seen before, endowed with all good signs a sense of wonder touched the heart of Chandrapila though he was by nature

exceedingly imperturbable It occurred to his mind then, "On account of its high spirit and its enormous strength this form (of the horse) seems to be animated by a deity To tell the truth, it makes me hesitate in riding on its back Surely, ordinary horses do not possess such features For, even deities do occupy other bodies by reason of the curse of sages For it is heard that formerly magnanimous persons, whose prowess was obscured by the curse of sages, were roaming over this world assuming various forms Surely this (horse) also must be some noble soul undergoing a curse My heart as if tells me that it is divine

44 Just when he was thinking in this way, he rose from his seat with a desire to mount him, and approaching the horse with his mind, addressed to him saying 'O noble horse, be you whoever you are I bow to you This disrespect shown by me in riding you should be wholly pardoned Even celestial beings, when not known (in their real character) have to undergo unmerited humiliation As if understanding his meaning that Indrajudha as though calling upon (Chandrapria) to mount it, by frequently striking its right hoof on the ground, neighed in a way very charming Thereupon Chandrapri, permitted as though to mount it by that sweet neighing mounted Indrajudha When he mounted it, he looked upon all the three worlds as if (compassed in) a span merely, came out and threw a glance at his innumerable cavalry, the end of

which was not seen. Then the princes, who were introduced one by one after the name of each was taken by Balthaka, saluted him with their heads bent very low. Chandrapila, too, honouring them all as they deserved and closely followed by Vasampāvana on horseback and being eulogised by the bards who were constantly and loudly repeating mostly auspicious songs in a sweet tone, with the words 'Be victorious and live (long), set out towards his capital.

45 Having seen him, resembling Cupid who as though had found a body and had appeared (on the earth), reached the way to the city, all the people without an exception gave up all other work and became delighted like the white water lilies that bloom by the rise of the moon. And afterwards having heard that Chandrapila was returning from the school after finishing (the study of) all the lores women all over the city became curious to see him, hurriedly gave up their principal duties half done and went to the terraces of their mansions. In a moment the mansions seemed to contain women only, because they were thickly filled with young women. The (beauty of the) form of Chandrapila entered the hearts of those women who were seeing him with their fixed eyes, dilated with curiosity, as though they were made of mirror or water or crystal. That moment very charming words addressed to each other fell from (the lips) of the women in whom the sentiment of love was manifest and they were full of jokes, full of an vicious spirit, jealous, ridiculous, malicious,

positive, loving and eager. Gradually Chandrapida came close to the royal palace, and on reaching the royal gate he descended from the horse.

46. Having descended from the horse taking the support of Varṣampāyana by placing his hand in his, he, to whom the way was being pointed out by Balahaka who was respectfully going in front of him, entered into the palace. There the way being pointed out to him by a number of door-keepers, who approached him in a hurry and made their obeisances, he saw his father sitting on a couch that was as white as the swans and on both sides of whom white chowries were ceaselessly waved by dancing girls. After the ejaculation of the door-keeper, viz., 'behold', his father, who said to him 'come along,' when he bowed down to him with his head bent very low and (hence) the crest-jewel in which was moving, who stretched forth his hands even from a distance, who slightly raised his body from the couch, who had his eyes full of tears of joy, and who sewed him as it were to himself or made him as though one with himself by means of the needles of horripilation (on his body), pressed him to his bosom who was bent with modesty. When he was released from the embrace of his father, Chandrapida sat on the bare ground by the seat at the feet of his father, pushing aside with the toes of his foot the shawl that was rolled into mass and hastily made into a seat by his betel-beater with the words slowly uttered, 'take it away.' On a seat that was placed immediately near his,

Vaisampayana, who was embraced by the king just as his own son, took his seat. After waiting for a while, the king dismissed him with the words, 'go, my dear child ! Salute respectfully your child-loving mother and make glad all your step-mothers who are very anxious to see you by visiting them according to their order of precedence' Then he modestly got up and went to the harem, the way being pointed out to him by his royal attendants.

47 There he approached his mother, who was surrounded on all sides by the inmates of the harem numbering several hundreds who had covered their bodies with white garments, and saluted her. While she, having raised him up hastily, performed with her own hands the auspicious rites on his entrance, although she had servants standing by her side ready to do what she ordered, wished for many blessings for her son in her heart, which, being overwhelmed with affection, became liquid as it were and came out in the form of the drops of the milk flowing from her oozing breasts, and, having smelt him on the forehead, pressed him to her bosom for a long time. And afterwards she embraced Vaisampayana in the same way, observing the same rites as was fitting (in the case of an intimate friend of the prince), sat down herself and made Chandrapila to sit on her lap forcibly against his will, drawing him near when he was taking a seat on the bare ground out of modesty. And when Vaisampayana sat on a chair hastily brought near by an attendant, Vidaṣavati embraced Chandrapila again and again and

frequently touching gently with the palm of her hand his forehead, chest and shoulders, said to him : " My darling, your father is really hard-hearted, since such a (beautiful) form, fit to be fondled by the three worlds, was by him made to undergo very great trouble for so long a time. How did you endure this restraint of your preceptors for such a long time ? Oh ! though you are a child, how great must be your firmness, as though you were full-grown ! How wonderful that you, though a child, have a heart void of the lightness due to feeling delight in childish pranks ! How great is your uncommon devotion towards elderly persons ! Just as you are seen endowed with all the lores by the grace of your father, in the same way I shall see you within a very short time possessed of worthy brides." So saying she kissed his cheeks when he smiled and hung down his head through abashment. Thus he did not remain there also for a very long time, but made all the (other) inner chambers in order full of joy by his presence. Then leaving the place he mounted Indrāyudha, who was standing at the royal gate, as before, and being followed by the (same) group of princes he went to see S'ukanāsa.

48. Then on reaching the gate of the mansion of S'ukanāsa the prince dismounted just in the outer courtyard, as he did when he entered his palace, although he was not forbidden (to enter on horseback) by the door-keepers who were stationed at the door and who ran hastily (to meet him). And keeping his horse

near the gate, he took support of Vaisampyana and entered the mansion of Sukanasa, that looked like a second royal palace, as before, the way being pointed out to him by a number of his door-keepers who ran before him and who asked (other) servants to make way for him. On entering he, showing his modesty, saluted Sukanasa, who was sitting in the midst of several thousands of kings and who was like another father (to him), with his head bent very low. Sukanasa affectionately embraced him closely along with Vaisampyana. When he was released from the embrace, the prince, laying aside the jewelled seat that was respectfully offered (to him), sat on the bare ground. After that Vaisampyana (followed him). When the prince took his seat, the whole circle of kings except Sukanasa left their seats and resorted to the ground. Sitting silent only for a while, Sukanasa, the joy of whose heart was indicated by his limbs that were thrilled with pleasure, addressed him (as follows).

49 "Dear Chandrapila, His Majesty Tusha has really obtained this day the fruit of the sovereignty of the world after a very long time, on seeing that you have grown up to man's estate and that you have mastered all the lores. Today all the blessings of elderly persons are fulfilled. Noble actions stored in numerous (former) births have to day borne fruit. To-day the family deities are pleased. Persons like you that cause the three worlds to marvel (at them) do not indeed come to be the sons

of those that have no store of merit. This your (tender) age is incompatible with your superhuman strength and your capacity to master all lores ! How blessed are the subjects, of whom you, who are a match for Bharata and Bhagiratha, are born the protector ! What meritorious deed was done by the earth that she has secured you as her husband ! Accursed is the lot of Laxmi in that she being extremely fond of her obstinate resolve to remain on the chest of Vishnu, does not approach you in flesh and blood ! By all means bear the burden of the earth with your arm along with your father, as the great Boar supported the earth on the jaws for crores of ages. So saying he himself honoured him with ornaments, dress, flowers, scented cosmetics and such other (articles), and dismissed him. When he was (thus) allowed to go, the prince got up, entered the harem, visited the mother of Vaisampayana named Manoramā, and, coming out, mounted Indrāyudha (again) and repaired to the house that was already made for him by his father, that was as it were the reflection of the royal palace and where all the auspicious things necessary for entering a house (for the first time) were got ready. On going there he sat for a while on a bed placed in a beautiful pavilion and performed the rites of the day commencing with bath and ending with taking food, along with the (other) princes. He arranged for the stay of Indrāyudha in his own bed-chamber itself in the middle (of the palace). Thus mostly with his account the day became advanced

50 In course of time when the revered sun that was a red lotus ( as it were ) used as an ear ornament by the lady, viz Western direction, repaired to the other world and when the evening time set in, Chandrapida went to the palace on foot, stood for a while near his father, visited Vilasavati and returning to his palace slept on a bed variegated in colour by the lustre of many a gem

51. When the night broke into day, he got up and being permitted by his father, with his heart drawn by the curiosity for his first hunting expedition, he mounted Indrayudha and went to the forest even before the sun had risen, surrounded by many horses, elephants and footmen. There he slew by thousands wild bears, lions, sarabhas, the yak deer and ( other ) deer of various species. And on account of his great strength he caught alive other animals while they struggled. When the sun advanced to the middle of the day, he returned to his home from the forest talking about the account of the hunting ( all the while )

52. Having dismounted from the horse, he took a seat on a seat brought near hastily by his running servants, and laying down his coat of mail and taking off all the dress that he had put on and that was proper for riding, he took rest for a while, his fatigue being removed by the wind of the fan that was moved to and fro. After taking rest, he went to the bath room inside which was placed a golden seat and which had in it a hundred

vessels made of gold, silver and jewels. Royal attendants headed by the chief door-keeper, the maids of Vilāsavatī led by Kulavardhana and all the servants of the harem sent from there, having with them various ornaments kept in a box, garlands, fragrant cosmetics and his dress, —all sent by the king, waited before him who had taken his bath and had performed the worship of deities and who was sitting in the unguent chamber, and presented themselves to him in order. Having received from them those articles and having first applied with his own hands unguents to Vaisampyana's body, he anointed his body with cosmetics, gave away ornaments, clothes, unguents and flowers to those who were near him as each deserved and went to the dining-hall that was variegated, the thousands of vessels there being set with various jewels and that looked like the autumnal sky possessed of flashing stars.

53. There seated on a doubled carpet, he took his food in the company of Vaisampyana who was sitting by his side and was engaged in describing his qualities and of the princes who were seated in places proper to them and whose desire to serve him was increased by his showing special favour when he said, 'this (dainty dish) should be served to this prince and that to the others.' Having rinsed his mouth, he took a betel-roll, waited there for some time and then went towards Indriyadha. There without sitting down, he indulged in talk mostly consisting of a narration of the horse's

qualities, spread fodder himself before Indrayudha, his heart being taken away by his qualities, although there were servants standing by his side eagerly waiting for his orders, and setting out (from there) he went to his palace. He paid a visit to the king in the same way as before and returning passed the night away.

54 Next day early in the morning he saw coming towards him the chamberlain, named Kailasa, who was in charge of the whole harem, who was highly liked by the king and who was being followed by a girl that was in her first stage of life and that came closely following his path. Having bowed down to him, he went near him and with his right hand placed on the ground respectfully said : "O prince, the great queen Vilasavati orders me (to say to you) : 'This girl, the daughter of the Kuluta king, named Patralekhā, was formerly, when she was only a young girl, brought along with (other) captives by the great king after subjugating the capital of the Kulutas, and was placed amongst the servants of the harem. She was upto this time fondled and brought up just like a daughter by me in whom affection (for her) was produced because she had no protector and was a princess. I have, therefore, sent her to you now thinking that she is quite fit to be the betel-box-bearer of yours. You should not look upon her in the same manner as you look upon your ordinary servants. As a young girl, she should be fondled ; but she should be prevented from (doing) rash acts as (you would prevent) your own mind. She

should be looked upon as a disciple. Like a friend, she should be admitted to all confidential matters. My heart is in her just as in my own daughter, as my affection (for her) has been growing long. My liking for her is very great. She deserves (only) such treatment (at your hands), as she is born of a line of kings of a noble pedigree. In only a few days she herself will surely please the prince by her (excellent) training. This message is sent to you simply because I have strong attachment for her, increased by a long (lapse of) time, and because you do not know her nature. You should by all means so endeavour that she will for a long time become a fit attendant of yours." When Kailasa ceased speaking with these words, Chandrapida looked for a long time with unwinking eyes at Patralekha who saluted him befitting her high birth, and saying 'I shall act up to my mother's words' dismissed the chamberlain.

55. Patralekha, who was filled with devotion towards the prince by merely seeing him, thenceforward did not leave his side by day or by night, when he was asleep or when he was sitting, when he had got up or when he was moving about, or when he had gone to the palace, like his shadow. Chandrapida also had great affection for her that grew every moment since the day of her visit. He showed greater favour to her every day. He regarded her in all confidential matters as not different from his own self.

56 Some days having elapsed in this way, the king, desirous of installing prince Chandiāpīla, as heir-apparent, ordered the door-keepers to bring together all the paraphernalia. One day, Sūkhnāsa, wishing the prince to become more disciplined still, although modesty was already deep-rooted in him, addressed to him at length when he had come to see him when the installation ceremony was at hand :

57. "Dear Chandiāpīla, there is hardly any advice (necessary) in your case, as you know everything that is to be known and as you have studied all the sciences. But the darkness (i.e. aberrations) springing from youth is by its very nature very thick, as it cannot be pierced by the sun and as it cannot be removed by the blaze of large lamps. The intoxication of wealth is terrible in that it does not subside even in old age. The heat of the burning fever of conceit is very severe. The terrible infatuation caused by swallowing the poison of immodesty can never be removed by (the treatment of) herbs and charms. The swearing of dirt in the form of extreme attachment to pleasures can never be got rid of by bath or any other means of purity. Hence it is that you are addressed (by me) in detail. Being born with a silver spoon in the mouth, blooming youth, unequalled beauty and supethuman strength—all this is a long series of calamities. Even a single one out of these is the source of all immodest acts; what then of their simultaneous presence? Though the

care for culture, does not respect liberality, and does not think of the capacity to distinguish (merit from lack of it). She does not plant her foot firmly anywhere. As this fickle one blazes forth, so it emits, like the flame of a lamp, only deeds dark like lamp-black. I do not see anyone who was not closely embraced by her though she was not previously acquainted with him and who was not deceived. Kings are overpowered, when they are somehow by the power of destiny embraced by this vile woman of such a kind, and become the abode of all evil acts. For, their courtesy is washed away. Their heart is clouded ; their truthfulness is taken away, and their good qualities are expelled. Some kings, being allured by wealth and being oppressed by the influence of passion, become delirious. Like those that are at the point of death, they do not recognise even their relatives. Being short-sighted, they become puffed up with sins. And when they are in that stage, they become the target for hundreds of vices and do not know themselves even when they swerve from the right path.

. 59. Some other (kings) become objects of ridicule to all people, being deceived with praises by rogues who are clever in deceiving (others), who are intent on effecting their own ends, who represent even faults as merits, that is, who represent that gambling is a (mere) amusement, that fool-hardiness is really valour, and that to be self-willed is to assert one's sovereignty, and who themselves laugh at heart (at the gullibility of the kings).

Being full of the false pride of greatness, they do not bow down to their deities, they do not respectfully salute those who deserve it, they do not rise to receive their elders, they look upon the advice of elderly persons as the prattle due to the infirmities of old age, they are impatient of the advice of their councillors thinking that it is an insult to their understanding, they get angry with their well-wishers. They will at all times welcome him, will bring him near, will think highly of him, will raise him to the position of a trusted person, who, with his hands folded day and night and doing nothing else, praises them as his presiding deity or who proclaims their greatness.

60 The system of government being mostly of this type and youth being greatly infatuating, let your endeavours, O prince, be such that you will not be laughed at by the people, that you will not be taunted by your friends, that you will not be jeered at by voluptuaries, that you may not be torn to pieces by the wolfish servants, that you may not be seduced by young women, that you will not be intoxicated by cupid, led astray by objects of sense, dragged forcibly by passion and led away by pleasure. Granted that you are by nature firm minded and that you are well trained by your father with great care, wealth intoxicates him alone who is fickle-minded and unenlightened, still my delight at the qualities you possess has prompted me to

speak thus It is this that I want to speak to you again and again, viz this naughty goddess of wealth crushes a man, notwithstanding his learning firm mindedness and nobility of birth By all means you should enjoy the auspicious ceremony of your being installed as a Yuvarāja, performed by your father Bear the yoke ( of the kingdom ) coming to you hereditarily and borne by your forefathers Bend down the heads of your enemies Raise your relatives to a high position This is the time for you to make your prowess felt ( by your enemies ). For a king of deep rooted prowess has his commands obeyed, like (a sage) who sees (by his inspired eye) what is passing in the three worlds and whose word comes out to be true Saying this much he stopped

61 When Sūkñāsa stopped speaking, Chandrapīla, like one washed rendered more prominent, cleansed, bathed, besmeared (with sandal), rubbed out, decorated and illuminated as it were by those pure words of advice, stood there for some time with a pleased heart and then repaired to his own home

62 Then after the lapse of a few days the king himself raised up the auspicious vessel ( over Chandrapīla's head ) and, accompanied by Sūkñāsa and surrounded by several thousands of kings, sprinkled over his son whose all auspicious rites of coronation were accomplished by the family priest on an auspicious day, water that was brought from all the holy places, from all rivers and from all seas, that was endowed

with all medicinal herbs, all fruits, all kinds of earth, and all ( kinds of ) jewels, and that was purified by *mantras* and mixed with the water of the tears of joy. Royal glory passed on the very moment to him whose body was wet with the water of coronation, though it did not leave Tarapila, like a creeper that, though not giving up its original tree, goes over to another tree. Thereafter Chandrapidi, whose form was besmeared from the feet (upwards) with sandal-paste by Vilavavati, whose heart melted with affection and who was surrounded by all the inmates of the harem, with her own hands, and who had put on a pair of silk-garments as white as the moon, and before whom the march forward was begun by his father himself who in that moment took the cane-staff (in his hand), approached the assembly-hall and ascended the throne that was made of gold.

63. After his occupying the throne for some time and honouring all the princes (assembled) as they deserved, the drum, indicative of the march (of the prince) for the conquest of the quarters, produced a deep sound. That sound, that was heard by the guardians of the quarters who were terror struck (at it), moved to all the three worlds. Then on hearing the sound of the drum, Chandrapila, for whom the word 'victory' was proclaimed every where saying 'conquer I be victorious !!', got up from the throne together with the glory of his enemies, and being followed by thousands of kings who hastily got up from all sides set out from the assembly-hall.

64. Having come out (of the assembly-hall) he mounted a she-elephant, occupied by Patralekha who mounted it first, and began his journey, the sun being warded off by an umbrella. After coming out he, being bowed down to by multitudes of kings whose thousands of elephants moved hastily and whose names were announced by the commander who was ordered (by Tarāpīla) and whose front part was occupied by Indrajyudha, first of all gradually started towards the direction belonging to Indra (i.e the East) When he started, Vaisampayana, who performed all the auspicious rites for departure, who was followed by a great multitude of army and by groups of kings, over whom a white umbrella was held and hence looking like a second prince, came near him from his own house Having come there he stood by his side, as the moon stands by the side of the sun Afterwards, on hearing that the prince had gone by a particular way, the earth at once began to tremble with the weight of the running forces From the great noise that must have pervaded the other world also, it appeared that it was the time for the final dissolution of the world

65. Then on looking at the immense army Vaisampayana was struck with wonder and casting his eyes on all sides, said to Chandrapīla : " What has not been conquered by His Majesty Tarāpīla that you, O Prince, are going to conquer ? What quarters has he not subdued that you are going to subdue ? What forts has he not

secured that you are about to secure ? What other islands has he not made his own that you intend to bring under your control ? What jewels has he not obtained that you are going to obtain ? And what kings have not bowed down to you ? Who have not folded their hands, that were charming like a bud of a tender lotus, on their heads in doing homage (to you) ? What (kings) have not made the floors of your assembly glossy with their foreheads on which gold leaves were tied ? Who have not rubbed their crest-jewels on your foot-stool ? What kings have not taken up the canes ? What kings have not lifted up the chowries ? What kings have not uttered the words 'be victorious ' ? The crocodiles on the crown-plate of what kings have not drunk like water the lines of bright rays proceeding from the nails of your feet ? For, behold ! In whatever direction I cast my eye, it emits (i. e. meets) armies as if it were Patala ; it produces them as does the earth ; it vomits them as if it were all directions ; it rains them as if it were the sky ; it creates them as though it were daylight (that produces the activities of all creatures).

66. While he was speaking in this way, the prince arrived at the camp where many arches were erected. Alighting there he performed all actions like a king. Bringing together all the vassal kings and ministers and diverting himself with various stories (with them), he passed the whole day unhappily, his mind being troubled with the uneasiness caused by sorrow due to the recent separation from his father. After passing the day he

passed the night also for the most part being awake as he did not get very sound sleep, engaged as he was in conversation sometimes about his father, sometimes regarding his mother and at intervals affecting S'ukanasa, with Vaisampayana who lay on a bed not far from his own bed and with Patralekha who was sleeping near him on the other side on a carpet placed on the ground. Then getting up early in the morning he set out continuously marching in the same way (as he did on the previous day) with a multitude of army that increased at every march, disabling the earth, making the mountains tremble, making the rivers filled up (with dust), emptying the lakes, reducing to powder the forests, levelling uneven spots, destroying forts, filling up cavities, and sinking pits in plains. And gradually he roamed over the earth making the whole water of the seas reddish by the dust (raised) by his army, wandering at his own free will, bending down the haughty, giving courage to those who were afraid, protecting those who submitted to him, uprooting voluptuaries, destroying those who disturbed the smooth working of the machinery of society, performing coronation ceremony of princes at various places, acquiring best articles, accepting presents, receiving taxes, laying down local regulations, establishing his monuments (of his victories), making charitable works, causing his edicts to be written, worshipping Brahmins, paying homage to sages, protecting the hermitages, winning the love of people, displaying his

prowess, making his power felt, gathering fame, extending his virtues, winning renown for his good deeds, instigating manhood and devastating the forests on the shores. First he conquered the East, then the South that is adorned by Trisamku, then the West marked by Varuna, and then the North that is variegated with the *Saptarishi* constellations. He roamed over the whole sphere of the earth measured by the ditch, viz. the circular pond of the four oceans, all the islands in which were subdued by him in three years. Then in course of time he vanquished the whole world circumambulating the earth and once during his march he conquered and subjugated Suvarnapura, the abode of mountaineers called Hemajata who used to wander about the mountain Kailasa, that was not very far from the eastern ocean. There he stayed for some days for giving rest to his army that was fatigued by its travelling over the whole earth

67. One day when he was putting up there, he mounted Indrāyudha and went for hunting. While going through the forest he came to see by chance a pair of Kinnaras that was coming down from the summit of a mountain. His curiosity being raised as he had never before seen them, he longed to seize them and, taking his horse near them with care, approached them. Then setting out alone with Indrāyudha whose speed was doubled by constant spurring he followed that flying pair that was made to run by fright caused by not having seen human beings before, to a very far

distance from his army. With his mind solely bent on great speed thinking, 'here I catch them, here do I seize them,' he traversed in a moment a distance of fifteen yojanas from that place as if it were a mere step, without a companion on account of the high speed of the horse. That pair of Kinnaras pursued by him ascended the high summit of the mountain which came in the way, while he was still looking at them.

68. When it climbed up (the high peak), Chandrapida slowly turned aside his eyes that followed them, reined in his horse as his further progress was obstructed by the rocks on the peak of the mountain, looked at himself and at Indriyudha whose body was wet with perspiration that was caused by the fatigue at that time, and pondering for a while and laughing to himself, began to think: "Why have I, like a child, troubled myself vainly? What does it matter, if I caught this pair of Kinnaras or did not catch? What would happen if it is caught, what if it is not caught? Oh! it is an exhibition of my foolishness. What a fondness have I for doing anything trifling? What a love for useless efforts! What an attachment for foolish actions? The undertaking (of the conquest of quarters) that I was about to finish, and that would be productive of good results is made fruitless (as I am myself lost). The work (of winning fame) which every one must try to secure and which was begun has (now) come to nothing. The work (of doing good) to my friends

that was in the process of being accomplished, has not been accomplished. I started on ( the path of ) the duty of kings, but I did not carry it to the end. I began a weighty undertaking but I did not finish it. Efforts in doing what an ambitious conqueror does have not been accomplished. From what cause have I, like one possessed ( by a ghost ), having left off my retinue, come to this far-off land ? And why have I followed that pair of Kinnaras for nothing ? When I reflect in this way, to tell the truth, my very soul makes me laugh ( at myself ) as if it were another ( person laughing at me ). I do not know by what distance my army that follows me is separated from this place ? For Indrayudhī of high speed goes over a very great distance in the twinkling of an eye And while coming ( here ) on account of the speed of the horse and as I had fixed my gaze on the Kinnaras, I did not mark the path in the forest that is dense on account of hundreds of thick trees, a number of branches, thickets and creepers, and the ground of which is covered with incessantly falling dry leaves, so that I may turn back and reach the place Besides, I find no man in this part even after careful search, who will point out to me the way leading to Suvarnapura. I have, however, heard many times told that the north of Suvarnapura is the boundary line of the countries of the earth ; beyond that is a tenantless forest ; and crossing it again is the Kailāsa mountain. This is then the Kailāsa mountain. I shou'd, therefore, now

turn back and observing the proper track myself alone I should proceed following the southern direction alone. For, surely a man must in his own person reap the fruits of his own faults" Having resolved thus, he turned his horse drawing in the reins with his left hand.

69 After having turned the horse he again began to think : " This venerable sun is now adorning the middle ( of the sky ), like a gem in the girdle of ( the lady ) the Glory of the day. This Indrāyudha is, moreover, fatigued. I shall, therefore, supply him with a few mouthfuls of the soft blades of Durvā grass, shall make him free from fatigue by giving him bath and water to drink at some lake, or a mountain spring or a river, shall myself drink water and taking rest for some time under the shade of some tree shall proceed further." Thinking in this way and casting his eyes this way and that way very often with a desire to find out water, he saw, while wandering, a path made wet with mud raised by the feet of a large herd of wild elephants wandering on a mountain. Suspecting that there was a reservoir of water (near by ), he turned him in the opposite direction and, proceeding some distance at the foot of the Kailāsa where bamboos grew in the midst of thickets of reeds, he saw a very long thicket of trees that clustered together like the darkness of the night of the second fortnight (of a month ) on the north-east direction of the Kailāsa mountain. He entered it as if embraced by the breeze charged with drops of water that came from the frost

side and the touch of which was like that of sandal-paste, and as if invited by the cries of swans that were charming to the ear. And entering into the midst of the thicket of trees he saw a very beautiful lake, Achchhoda by name, that was as it were the jewelled mirror of the lady, viz Glory of the three worlds, that was as though the underground crystal chamber of the queen, the earth, that was as it were the path by which the seas escaped, and that was a delight to the eyes.

70 His fatigue having disappeared by the mere sight ( of the lake ), he thought to himself on seeing (it) thus : " Oh ! although the pursuit of the couple of Kinnaras was of no avail, still it has become fruitful in that I have come across this lake. The fruit ( i.e the purpose ), be-all and end-all in the case of the two eyes, viz seeing what is worthy of being seen, has been completely accomplished to day. I have seen the furthest limit of things beautiful. I have seen the highest limit of delightful things. I have reached the utmost limit of captivating objects. I have actually seen the highest pitch of things that cause pleasure, and I have reached the farthest limit of beautiful things. Having created the water of this lake, Brahman, who produced nectar, has rendered his own creation as it were superfluous. This also is really capable of giving delight to all the senses like nectar and causes pleasure to the eye on account of its extreme purity. It brings pleasure to the sense of touch on account of its coldness. It gratifies

the nose on account of its ( emitting ) the perfume of the lotuses It gives delight to the ear on account of its resounding with the cackling of geese. It gives pleasure to the tongue by reason of its sweetness Surely the god S'iva does not give up his fondness to dwell on the Kailāsa mountain on account of his eagerness for seeing this lake alone! Really it is not proper that god Vishnu entertains a longing for lying on the water ( of the sea ), since he sleeps on the ocean, the water of which is disagreeable on account of its salt taste, leaving aside the water of this lake that is fragrant like nectar! Surely this lake had not been in existence in bygone ages since the earth, being frightened by the stroke of the nose of the great Boar at the time of the universal destruction, entered, into the ocean, all the waters of which were meant for his mouthful by the sage Agastya. Otherwise, if the earth had been plunged into this great lake whose waters are as deep as many Pātalas, then what of one, it would not have been reached by even thousands of big boars And surely having frequently taken up a little water from this very lake, the clouds at the time of universal destruction, which had darkened the ten quarters by the cloudy day at the time of Pralaya, flood other worlds at the time of the great deluge. And I think that the universe which at first was full of water and in the form of the egg of Brahman has formed into a mass and remained in the guise of a lake. "

71. While thinking in this way, he reached the right bank of the lake and there alighted from his horse. After descending, he took off the saddle of Indiāyudha. He then led him to the lake after he had first rolled on the ground and then stood up and had taken a few mouthfuls of grass. Then having brought him out ( of the water ) when he drank water and bathed in it at his pleasure, he tied him by his foot to the principal branch of a tree that was near, by the golden chain made of the band he carried in hand, after removing his bridle. He then put before him some mouthfuls of the shoots of Dūrvā grass growing on the bank of the lake and that were cut off by a dagger, and then himself entered into the water. Therein washing his hands and feet he partook of a meal consisting of water like the Chītaka bird, enjoyed pieces of lotus-fibres like the Chakravāka bird, touched the lotuses by the tips of his fingers like the moon ( who touches them ) by the ends of her rays, hailed with joy the breezes wasted from the ripples of the lake as does a serpent, placed on the chest the upper garment in the form of the leaf of a lotus-plant like one suffering from the strokes of the arrows of cupid, adorned his hand with a lotus, wet with the spray like a wild elephant, and then came out of the water of the lake. Then having spread a bed on a slab of stone surrounded by a bower of creepers with leaves of lotus-plants that were cool because they were plucked very

recently and having placed below his head (as a pillow) his upper garment rolled into a heap, he sat down (on it). After taking rest for a while he heard a superhuman sound of music proceeding from the northern region of the bank of the lake, that was agreeable to the ear, that was blended with sound of the strings of a lute and that was first heard by Indiayudha who left off (eating) the mouthful of grass, whose ears were motionless, who turned his face in that direction and who had raised his neck. On hearing it a curiosity was produced in him as to how there was the possibility of the sound of music in that region in which no human being could enter, and so he got up from the bed of lotus leaves and cast his eye in the direction indicated by the production of the music. On account of the great distance of the place he could not see anything although he exerted his eyes to the utmost (to find it out). He could hear the same ceaseless sound of music alone. On account of curiosity he made up his mind to go, from the desire of knowing the source of music, saddled Indiayudha and mounted him, was instructed as regards the path (to follow) by wild deer that had started before him (in the direction of the music), although they were not requested by him (to do so) as music was dear to them, and started towards the music along the grove lying to the western side of the bank of the lake.

72. Some time after, being hailed with joy by the holy and delightful breezes of the Ku'ala mountains, that

blew on his face, he went to the region and saw a tenantless holy sanctuary of God S'iva that was surrounded on all sides by trees that were as green as emerald and that was built on the ground lying at the foot of the hill called Chandraprabha which itself lay at the foot of the Kailasa mountain to the western bank of the lake <sup>ni</sup> which illuminated that region by its brilliance as pure as moonlight. Then with his body rendered white by the pollen inside the flowers of Ketaki plants, that was thrown up by the wind and that fell down here and there, he, who was as if forcibly made to accept the vow of (smearing his body with) holy ashes for the sake of seeing Lord S'iva and who was as if encircled by the merit caused by his entering the temple, entered it and saw (the idol of) God S'iva, having four faces, set up under a small hall of crystal resting on four pillars, who was worshipped with lotuses from the tips of which that were very wet, drops of water were falling and that were recently plucked, whose feet were bowed down to by all the three worlds and who was an object of worship to moveables and immoveables.

73. There he saw a girl who was sitting in front resting on the idol (of S'iva) that lay to the southern side, in the posture called Brahmasana. She was quite pure, free from attachment, free from egotism and free from jealousy. She had a superhuman form. Although her exact age could not be definitely ascertained on account of her being celestial, she, still, appeared to be

a little less than eighteen years old. And she had taken the vow of a devotee of Siva. Then dismounting from his horse and tying it to the branch of a tree, he approached (the idol of) God Siva, made his obeisance to it with devotion, and again looked at that celestial damsel with an eye the eyelashes of which did not wink and which was directed at her steadfastly. On account of her superb beauty, brightness and calmness he was surprised and it occurred to him : "Oh ! how do various events, that come when they are least expected, befall creatures in this world ! For instance, when I was pursuing uselessly, without any set purpose, that couple of the Kinnaras in my hunting expedition, I came across this very charming region of the earth that is inaccessible to men and that is fit to be frequented only by celestial beings. It is here that I saw this lake that attracts the heart and whose waters are used for bathing by the Siddhas (semi-divine beings), when I was in search of water. (It is here that) I heard the heavenly music while I was resting upon the bank of that (lake). (And again it is here that) I have seen this celestial damsel whose sight is rare to men, while tracing that (song), I have no misgiving as to her being heavenly. Her very form makes one infer that she is superhuman being. How can there be the existence of such varieties of musical notes in the world of mortals ? So, before she goes beyond the range of my sight or ascends the summit of the Kailasa mountain or flies up to the sky, I shall at once approach her

place. In a short time her begging-vessel was filled with fruits that fell of their own accord. Returning she urged Chandrapīḍa to eat the fruits. It then occurred to him : " There is really nothing inaccessible to austerities. What is more wonderful than this that even plants, although they have no consciousness, yield to this holy maiden fruits as if they were animate beings and thus confer upon themselves a benefit ! We have seen this wonderful sight that was never seen before." Being thus still more surprised he got up from there, brought Indrāyudha to that very place, tied him not far away ( from there ) after removing his saddle, performed the act of bathing in the water of a spring, enjoyed the fruits that were as sweet as nectar, drank water from the spring that was cold as ice and having sipped water remained in a retired spot so long as the maiden also partook of the food consisting of water, fruits and roots.

75. Chandrapīḍa approached her noiselessly when she had finished her meals, had performed certain acts suited to the evening time and had taken a seat fearlessly on a stone-slab, sat down not at a great distance ( from her ), remained silent for a while and then respectfully said to her : ' O venerable lady, levity which is natural to mankind, being pressed by curiosity which is encouraged by securing your favour, incites me to the act of questioning you forcibly against my will. For, even the slightest favour of one's master produces boldness in one who is not steady by nature. Even a short period of

time passed in remaining in the same spot breeds familiarity. Even the slightest acceptance of homage causes affection to grow. If, therefore, it be not extremely painful, I wish to be favoured with a narrative (of your life).’ Really I have got a very great curiosity in this respect since I saw you. Which of the gods’ or sages’ or Gandharvas’ or celestial damsels’ families was favoured by your ladyship with your birth? And why have you taken this vow in this young age that is tender like a lotus? This your age, your austerities, your form and your surprising loveliness! How irreconcilable are these with your restraint of the senses? That appears to me as strange. For what reason are you dwelling alone in this forest that is without human beings leaving aside beautiful hermitages that are as charming as heaven and that are thronged with many Siddhas and Sāhyas? It is really a wonderful way that this body that is composed of those well-known five elements possesses such fairness. This is neither heard nor seen before by us elsewhere. Please remove our curiosity. Let your ladyship acquaint us with everything.” When she was thus addressed, she stood silent for a moment thinking within herself about something and hearing a sigh began to weep silently with her eyes closed (i. e. filled up) with very big tears, which came out as if taking with them the internal purity of her heart, as if showering the serenity of her senses, as if dropping down the fluid essence of her austerities, as if making the whiteness of her eyes fall

and ask her all this, saying, 'Who are you? What is your name? Why have you accepted this vow in your youth? This is a vast tract of wonders' " Resolving thus he sat resting on one of the pillars in that very crystal-hall and lay waiting for the time when her song would come to an end.

74. Then the girl, whose lute became silent when the music stopped, got up (from there), made a *pradakshinā*, bowed down to God S'iva and then turning round said to Chandiāpida encouraging him by her sight which was naturally white, as if touching him with merit, as if bathing him with holy waters, as if purifying him with austerities, as if making him pure, as if conferring the gift of boons upon him and as if leading him to purity: "Welcome to the guest. How is it that your noble self has come to this place? Please get up, come along with me and enjoy the hospitality due to a guest." Thinking himself favoured by her simply addressing him thus, he, who was thus addressed by her, got up, made an obeisance (to S'iva) with devotion, said to her, 'Revered lady, as you desire,' and showing (great) humility, followed her like a disciple when she was going; and while going he deliberated: 'I am glad in the first place that she has not disappeared on seeing me. Curiosity has really entered my heart with the object of asking her a question. Inasmuch as her conduct, which is excessively polite, is seen to be noble although she possesses a form which, being celestial, is difficult to be seen

even by men of austerities, therefore I think she will surely narrate her own account when requested by me.' Thinking thus, he, after going a hundred steps or so, beheld a cave, the front part of which was rendered dark by Tamāla trees which, growing thickly, made it appear to be night time even when it was day, which contained a begging-bowl of conch shell carved with a chisel, that ( bowl ) was like the disc of the moon, and in which there was a vessel made of gourd for holding ashes. Taking a seat on a slab of stone at its entrance, he said to the damsel who had placed her lute on the pillow of her bed made of barks and who then had approached him taking water for honouring him brought from a spring in a vessel made of leaves : "Enough of great constraint ; away with this great favour ! O revered lady, be pleased. Leave aside this great respect. Your very sight that destroys all sins like the prayer for *aghamarshana* is quite sufficient for purifying ( others ). Please take a seat." Being pressed by her he modestly accepted all the honour that is paid to a guest with his head bent very low. When asked by her who had taken a seat on another stone after receiving him hospitably and keeping quiet for some time, he told her everything in order beginning from his conquest of the quarters till his arrival there while pursuing the couple of Kinnaras. After making herself acquainted with the whole narration that girl got up from there with the begging-bowl and walked about at the foot of the trees of the sacred

three worlds and as his prowess was increased by god Indra by the application to him of the title 'friend.' Not very far from here just to the north of this Bhāratavarsha he had for an abode a mountain range named Hemakūti in the country called Kimpurusha. There dwelt several hundreds of thousands of Gandharvas protected by his pair of arms. He himself constructed this very charming grove named Chitraratha ; he caused to dig this very extensive lake called Achchhoda. This idol of God S'iva was fashioned ( by him ). While the son of Arishtā, the eldest of the six brothers Tumburu and others, named Hamsa, who became a well-known Gandharva in the world and who was installed ( on the throne ) by the Gandharva king Chitraratha himself in the second family of the Gandharvas, obtained the throne while yet a boy. He also, who had a countless army of Gandharvas as his retinue, had the same mountain as his abode. Now as to the family of the Apsarases born of the rays of the moon, in it was born a girl whose complexion was as pure as the rays of the moon and ( hence ) called Gauṇi, as if she were a second Pārvati, charming to the eyes of the three worlds and fashioned as if with the entire grace of all the digits of the moon, which flowed along with her number of rays. Hamsa, the overlord in the second Gandharva family, wooed her, as the Milky Ocean makes the Ganges his wife. She too, being united with Hamsa like Rati with the god of love or like a lotus-plant with

the autumnal season, felt immense joy engendered by such a worthy union, and became the mistress of the whole harem.

78. To these two noble souls as described above I was the only daughter born solely for the purpose of suffering grief being so ill-omened and the abode of thousands of miseries. My father, however, greeted my birth with a great festival surpassing ( the festival for ) the birth of a son, as he had no child ( till that time ). On the tenth day after performing all the ceremonies as required he gave me the significant name Mahāiveta ( one who is extremely fair ). I then passed my childhood, that was charming because it was ignorant of the troubles of sorrow, in the home of my father, talking sweetly but indistinctly being a child and passing from lap to lap of the Gindharyas, like a lute. In course of time fresh youth made its appearance in my body, as the month of Chaitra ( makes its appearance ) in spring, as fresh sprouts appear in the month of Chaitra, as a flower in a fresh sprout, as a bee in a flower and as an ardent passion in a bee.

79. Once during the days of the month of Chaitra, that gave delight to the hearts of all mortals I went to this lake Achchhoda, whose beauty extended ( all over ) on account of the month of Chaitra, for bathing along with my mother. Here saluting the Images of God Siva in the company of Bhriuga and Riti, carried by Goddess

Parvali on the stones on the banks of Achchhoda when she had come there for a bath, I roamed to and fro along with my friends, with my heart drawn by the desire of seeing a very charming and cool spot, saying, 'Here is a charming bower of creepers ! This is a mango tree with thick flowers ! This avenue of sandal wood trees is cool ! This swing of creepers is charming ! How very pleasant is the foot of the trees on the bank !'

80 Then in a certain place I smelt the fragrance of flowers that was quickly brought by forest breezes that was not smelt before and that was not fit for the mortal world. I became curious to ascertain its source and I half shut my eyes being drawn by that perfume of flowers like a (female) bee. I then, restless through curiosity, having gone a few steps, drew the Kalahamsas on the lake after them by the jingling of the anklets inlaid with jewels that resounded more and more, and saw a very handsome young sage come for bathing. He was as if Spring (the friend of Cupid) practising penance, distressed by his grief for Cupid who was made a fuel to the fire of his eye by Siva. His buttocks were encircled by the girdle made of Munja grass. He was as if the ornament of the vow of celibacy. He was as if the youth of righteousness. He was as if the grace of the Goddess of Learning. He was as though the chosen lord of all loves. He was as if the rendezvous of all the Vedas. And he was accompanied by another young

sage worthy of himself, who was his equal in age and who was gathering flowers for the worship of gods

81. Then I saw a cluster of flowers, not seen by me before, turned into an *ear* ornament by him, which was as if the bright smile of the splendour of the woodland rejoicing at the sight of spring, which resembled the cluster of the constellation of Pleiads and which was oozing drops of nectar. Ascertaining to myself that its perfume really vanquished the fragrance of all other flowers, I began to think as I was looking at the young sage. "Oh, how wonderfully inexhaustible is the dexterity of the means for creating the highest perfection of beauty on the part of the creator, since he, after creating Cupid whose perfection of beauty was most wonderful in the three worlds, produced the second Cupid under the disguise of a sage, whose perfection of form surpasses even that of Cupid! And I think that when the creator produced the disc of the moon which gives delight to the eyes of the whole world, he was but first practising to gain the skill for producing the form (of the face) of this (young sage). Or else, what possibly may be the object of creating similar things?" Just when I was thinking thus, the flower-weaponed god (Cupid), that never stops to reflect over the merits and demerits that distinguish (a man), that firmly adhered to beauty alone and that was easily accessible to blooming youth, made me entrall'd, as the intoxication

due to the honey in flowers makes the female bee (enthralled).

82. I looked at him for a very long time as if drinking him longingly with the right eye that forgot its winking ; as if soliciting him for something, as if saying to him 'I am in your hands' ; as if offering my heart to him ; as if entering into him with all my heart ; as if longing to be identical with him ; as if casting myself on his mercy, saying 'Give me who am overpowered by Cupid', as if showing myself to be a suppliant asking 'Give me room in your heart' ; although knowing 'Alas ! alas ! what have I begun that is improper, extremely shameful, and unworthy of a maiden born of a good family', still not master of my senses ; as if paralysed, as if I were a picture, as if carved (like a statue), as if pinned down, as if held (by somebody), as if fainted and all whose limbs were motionless on account of stupefaction that manifested itself at that very moment. (I looked at him long) on account of (some feeling) that was learnt by me without anybody's instructing me, that cannot be described and that can be known only by being felt. It cannot be definitely ascertained whether I was instructed to do (the unmaidenly act of looking long at him) by the perfection of his form, by my mind or by Cupid, or by fresh youth or by affection or in some other way. I myself do not know how it came to pass. I with great difficulty restrained my soul that had given up all

efforts, when I was as if lifted up and carried near him by my senses, when I was as if drawn before him by my heart, and when I was as if driven from behind by the Cupid.

83. Then it occurred to me: 'What an improper act is being done by this vile Cupid in surrendering me to this person whose heart is tranquil and who has given up all contact with the pleasures of love!' In this way the heart of women is indeed very foolish, since it is not able to consider the suitability of the object of their love. What a great incongruity is there between this very brilliant abode of lustre and austerities, and the throb-bings of love that are welcomed by ordinary people! Surely he laughs in his heart at me who am thus mocked by Cupid. It is a wonder that although knowing this I cannot restrain my feeling. Other girls also, giving up the sense of shame, have gone of their own accord to their lords. There are other women also who were maddened by this naughty Cupid. But not as I, who am alone, am now (maddened). How in this one moment has my heart been perplexed by the sight of this (splendid) form and made not master of itself. For it is time (for knowing one's object of love) and the good qualities (of the object of love) that by all means make Cupid invincible. It is better for me to leave this place, while I have yet my sense and while he has not clearly observed my folly in betraying the evil workings of love. Perhaps he, being provoked by the sight of the effects of

love that are disliked by him, may pronounce a curse on me. For the disposition of sages is such that they are easily provoked.' With this resolve I became impatient to go away (from the place), and considering that this class (of sages) is fit to be honoured by all men I made an obeisance to him in which my sight was not drawn off his face.

84. When I had bowed to him, as the commands of the mind-born are irresistible, on account of the power of the month of Chaitra to inspire the intoxication of love, on account of the extreme loveliness of that region, because fresh youth abounds in many immodest acts, on account of the fickle nature of the organs of sense, because it is hard to resist the longings for objects of sense, on account of the unsteadiness of feelings, and because all the various incidents (that afterwards happened) were destined to happen in those various ways, in short on account of the cruelty of my ill-luck and because it was ordained (by God) that I should suffer the torment that I am now undergoing, Cupid made him also waver, whose steadiness of mind was destroyed by the sight of my feelings, as the wind does a lamp. Then he too had hair standing on end, as if going out to welcome Madana that had recently come. Sighs went forward, as if instructing his mind that had started towards me as regards the path (leading to me). The rosary of beads in his hand, held shakingly, quivered as if afraid of the violation of the vow (of celibacy). By that extremely

manifest feeling of his, my passion of love was doubled and at the moment I experienced an indescribable state of mind which cannot be adequately narrated, and I reflected thus 'Cupid alone instructs in graceful movements. Otherwise, how can this person, whose mind is not conversant with such incidents (of worldly life) charming on account their being connected with various sentiments, have this (way of) glancing which has not studied the movements of the eye, which pours forth the stream of love's sweetness as it were, which showers nectar as it were, as if half-closed through intoxication, as if slow with weariness, as if heavy with sleep, which was roaming about floating and languid with the weight of joy, and which was bright with tremulous eyebrows. And how could he have this great skill, as the heart's secret longing is told by the eye alone without a word ?

85 When I got an opportunity I approached the other young sage who was his companion and requested him with a bow, saying, 'Revered sir, what is his name ? Of what sage is he the son ? Of what tree is the cluster of flowers made by him into an ear-ornament ? It really produces a great curiosity in my mind as its perfume has spread all round, its sweetness being unparalleled and its being not smelt before.' While he said to me with a little smile, "Gentle girl, why should you ask me thus ? If you, however, have a curiosity, I shall tell you. Please hear.

86 There was once a great sage dwelling in heaven by name S'vetaketu whose fame was renowned in all the three worlds who practised very great austerities and whose feet were adored by gods and demons, as also by the multitude of Siddhis. He possessed a form that was beautiful in all the three worlds, that gave delight to the hearts of women in heaven as also in the worlds of demons, and that surpassed the beauty of Nalalubar (the son of Kubera). Once he entered the celestial Ganges for plucking lotuses for the worship of goddess Laxmi who was always present in beds of lotuses and who was sitting on a white expanded lotus with a thousand petals, then beheld him when he was entering (the river). While looking at him her mind was disturbed by Love. When she made that white lotus into a seat, her desire for love union with him was gratified by merely looking at him, and she gave birth to a son from him. Then taking him on her lap she said to S'vetaketu, 'Sir, take this boy, he is your son' and gave him in his charge. He too performed all the ceremonies proper for a child and called him by the name Pundarika as he was born in a white lotus. He then invested him with the sacred thread and made him the master of all lores. This is that (Pundarika).

87 This is a cluster of flowers of that tree called Pānijata that came out from the Milky Ocean when it was being churned by gods and demons. I shall

relate to you also how it came to have a place on his ear which is against his vow ( of celibacy ) While he was going from heaven along the Nandan wood today along with me in order to worship god S'iva residing in Kailasa as it was the fourteenth day ( of the dark half of this month ) the nymph of the Nandan wood came forth with a spray of Pānijata flowers ( in her hand ) and addressed to him with a bow, ' Sir, this ( spray ) is really a fitting ornament for this form of yours that gladdens the eye of all the three worlds Let it be placed on the top of your ear. Let the birth of Pānijata be fruitful ' He, whose eyes were bent down in modesty at the words of praise about his own form, was about to proceed without at all minding her who was addressing him thus But on seeing her follow him, I said to him, ' Friend, what harm is there ? Please comply with her request,' and I placed it forcibly on his ear as an ornament against his will I have now told you fully everything about who he is, whose ( son ) he is, where this ( spray ) comes from and how it came to be placed on the top of his ear.

88 When he was speaking thus, the young sage who smiled a little, said to me : " Oh, inquisitive girl ! Why take this trouble of asking ? If its sweet fragrance pleases you you can take it " So saying he, approaching me, removed it from his own ear and placed it on mine My strong desire for the touch of his hand gave rise immediately to horripilation in the place ( i.e )

the cheek) where the ear-ornament lay, as if it were a second flower of the Parijata tree. He was not aware of the fall of the rosary that dropped down, together with his sense of shame, from his hand the fingers of which were rendered tremulous by the pleasurable touch of my cheek. Thereupon I, taking the rosary before it had reached the ground, playfully made it an ornament on my neck, that exhibited the grace of a necklace unlike all others, when I as if enjoyed the pleasure of the clasping of my neck by his arms.

89 When affairs thus came to pass, my umbrella-bearer said to me, 'O princess, her ladyship has taken her bath. The time for going home draws near. So please take your bath.' I, however, being unwillingly dragged away with great difficulty by those words of hers, like a female elephant freshly caught dragged by the first touch of the goad, proceeded to take my bath drawing off my eye from his face. When I moved forward (to bathe), the other young sage, observing his loss of self-control in that way, addressed to him as if showing some mock anger :

90 Friend Pundarika, this is unworthy of you. This is a path trodden by low people. For the good are rich in self-control. Why do you not restrain, like some ordinary man, your soul that is in turmoil? Whence comes this strange perturbation of your senses today, by which you are so transformed? Where is that your

( usual ) firmness of mind ? Where is that conquest of of the senses ? Where is that command over mind ? Where is that indifference to all objects of sense ? Where are these teachings of your preceptor ? Where is that learning ? Where are those thoughts of indifference to the world ? Where is that hatred of enjoyments ? Where is that aversion to pleasures ? Where is that warm attachment to penance ? Where is that restraint ( of the senses ) ? Where is that distrust for enjoyment ? Where is that regulation of the impulses of youth ? Your intellect is certainly fruitless Your study of law books is without any benefit. The performance of rites is also useless ( in your case ) Your pondering over the teaching of your preceptor is of no avail Your enlightenment serves no purpose and your knowledge leads to nothing, since even persons like you are stained by the close contact of passion and are overcome by follies How is it that you do not notice the rosary fallen from your hand and carried away ? Oh, how wonderful is your loss of good sense ! This ( rosary ) Indeed is stolen away At least hold back this your heart that is being carried away by this vile girl !

91 When he was thus being addressed by him, he as if being a little ashamed said to him in return ' Friend Kapijala, why do you misandertand me ? I shall not thus put up with the offence of taking the rosary on the part of this mischievous girl ' So saying,

he said to me with his moon-like face, 'beautiful in its feigned wrath, adorned by the fierce frown he tried to assume, and the lower lip of which was trembling with a longing to kiss (me) ' O fickle girl, you shall not move even a step from this place without giving (back) this rosary of beads' On hearing it, I took off from my own neck a single row of pearls placed it in the out stretched hand of him, whose eye was fixed on my face and who was absent minded, saying 'Sir, please take this rosary, and descended (to the lake) to bathe again, although I was already bathed in perspiration Having come out of the water, I being somehow led by my friends with effort, like a stream forced back against its current, forcibly repaired to my home along with my mother thinking (all the while) about him alone After going I entered the dwelling set apart for girls and thenceforth, being distressed by separation from him did not at all know whether I had come there or whether I was just at the same place, whether I was alone or was attended upon (by servants), whether I was silent or had begun to talk, whether I was awake or a sleep, whether I was weeping or not weeping, whether it was a misery or pleasure, whether it was a longing or a disease or a misfortune or a festival, whether it was a day or a night, and what things were beautiful and what not And not being conversant with love affairs I did not at all understand where to go what to do, what to hear, what to see, what to speak, to whom

I should tell ( my condition ), and what was a cure ( for it ) But I only ascended the place set apart for maidens, dismissed my friends at the door, forbade the entrance of any attendants, gave up all occupations and with my face placed against the window with a jewelled lattice, stood motionless ( there ) all alone. I was then looking in the very direction which, because of his presence, was agreeable to my sight as if it were decked. I was then longing to ask for any news of him even the breeze wasted from that direction, even the fragrance of the woodland flowers or even the chirping of birds. I was then envying the tools of penance because they were dear to him. I had then taken to the vow of silence as if through my affection for him A strong liking ( for everything that was his ) being produced by love in me, I then attributed refinement to the ascetic's girdle because he put it on, and loveliness to youth because he owned it, I attributed charm to the Kamata flower because it touched his ear, attractiveness to Heaven because he dwelt there and invincible power to Cupid because he was endowed with superb beauty. Though he was far away, I turned towards him, as a lotus plant to the sun, as the tide of the sea to the moon, and as the pea hen to the cloud. I then bore on my neck his rosary, as a charm against the loss of my life that was distressed by separation from him, in the same position ( in which it was when I placed it round my neck ) The Pari, Va spray also lay on my ear in the

same position and it had as if begun to speak confidentially to me about him. My broad cheek had horripilation as before on account of the hair standing on end, which arose from the pleasurable touch of the palm of his hand, and which appeared like an ear-ornament made of the bud of a Kadamba.

92. Now my betel-bearer, Taralika by name, had also gone to bathe along with me. She came after me somewhat late and gently said to me who was in that condition : "O princess, we have ( just ) seen two young sages of handsome form on the bank of the Achchhoda lake. One of them, who made that spray of flower of a heavenly tree into an ear-ornament for you, approached me under cover of a thicket of flowering creepers with perfectly noiseless steps, ( trying ) to conceal himself from that second (sage, Kripajala), when I was returning home, and asked me from behind concerning you : 'O girl, who is that girl? Whose child is she? What is her name? And where is she going ?' I replied, 'She is the daughter of Hamsa, the revered Gandharva-chief born from the Apsaras Gauri' who was born of the rays of the moon. Her name is Mahāsvetā. She has started towards the excellent mountain Hemakuta which is the abode of the Gandharvas.' When I told him thus, he stood silent for some time thinking of something and looking at me for a long time with an unwinking eye and showing as if he wanted to request again, said to me in a conciliatory tone : 'O girl, this your form is noble and of fair promise and not

capable of rashness, although you are young—You will, therefore, (surely) do what I ask, when requested.' Thereupon, I, with my hands folded, modestly said to him with marks of respect: 'Sir, why do you say so? Who am I? Such noble men as you, who are fit to be worshipped by all the three worlds, do not deign to cast even a glance which removes all sins, at persons like us in the absence of merit, what then of command? You should, therefore, confidently order me what I should do (for you). Let this person be obliged.' When I spoke to him thus, he greeting me with an affectionate glance, as if I were a friend, helper and giver of life, took (some) tender leaves of a Tamala tree that was in the neighbourhood, pressed them on a stone and, with that juice whose fragrance was as sweet as the odor of a scent-elephant, wrote (a letter) on a piece of cloth that was torn from a part of his upper garment with the tip of his nail of the small finger of his own lotus-like hand, and handed it over to me saying 'You should please give this letter to that girl secretly when she is alone.' With these words she took it out from the betel-box and showed it to me. I, however, being filled with that talk about him, which, though consisting of sounds, inwardly produced that gulf of touch and the pervading influence of which on all limbs was indicated by the appearance of horripilation, although it was the proper province of the ear (alone), took that piece of bark-garment from her hand and saw the following *ārjī* verse written on it.

' My heart's longing, being lured by the pearl necklace that is as white as a lotus-fibre, is carried to the highest pitch, the hope ( of fruition ) being held out to it,—as a swan which is lured by a creeper white like a lotus-stalk or a pearl, to whom the direction ( in which he should proceed ) is ( thus ) pointed out, and who is born on the Manasa like, is carried too far '

93 By this ( letter ) when seen by me a greater change for the worse was wrought in my love-sick mind, being overpowered by which I was put into tumult, as a river in flood. I looked upon her as if she had acquired great merit by her seeing him a second time. I was talking to her reverentially, as if, though always near me, she were a rare visitor, as if she were hitherto unknown although she was extremely familiar to me. I looked upon her as if she were above the whole world, although she was by my side. I was affectionately caressing her on her cheeks and curls of her creeper-like hair. I showed the relation of mistress and maid the opposite of what it was. And I asked her again and again, ' O Taralika, tell me how he was seen by you ; what has he said to you ? How long did you remain with him there ? How far did he come following us ? ' Forbidding the entrance of all my attendants as before, I passed that day in her company in that very palace in conversing with her on that topic alone.

94. When the sun set, the umbrella-bearer came to me and said, ' O princess, one of the two young

sages is standing at the door and is saying to me that he has come here to ask for the rosary of beads.' At the mere mention of the word 'young sage', I, though retaining my seat, seemed to approach the door, and, a hope being raised (in my mind) of his (i.e. Punditika's) arrival, I sent for a chamberlain and sent him with the order to go and usher him in. Then just in a moment I saw the young sage, the friend of his (i.e. Punditika), by name Kapūjala, coming after the chamberlain, hoary with age. As he drew near, I marked that the expression of his face was as though distressed, sad, vacant, supplicatory and indicated some distress inwardly concealed. I myself got up, made a reverential bow (to him) and brought a seat (for him). When he sat down I forcibly washed his feet against his will and rubbed them dry with the skirts of my silken upper garment. I then sat near him on the bare ground. Then for a moment he stood silent as if desirous of saying (something) and cast a glance at Taralikā who was sitting by my side. Then I, understanding his meaning from his very eye, said to him, 'Sir, she is not different from my body; you can speak unhesitatingly.'

95. Thus addressed by me, Kapūjala replied: 'O princess, what shall I say? Through shame, I cannot find words to express myself. What a great incongruity is there between sages who live on bulbs and other roots and fruits, who are tranquil and fond of dwelling

in a forest, and this worldly existence fit for men whose minds are restless, which is stained by the longings for the enjoyment of pleasures, which is overwhelmingly full of the manifold sports of Cupid and which mostly comprises love affairs ! See how unseemly all this is begun by fate ! God quite easily makes a man a butt of ridicule I know not whether this is fitting for bare garments or is befitting the matted hair , whether it is consistent with penance, or it forms part of religious instructions This is a mockery never heard before It is simply quite necessary to be explained No other measure is seen There is no other remedy found No other refuge is seen There is no other alternative If it were not told, a greater calamity would befall I tell this to you, because a friend's life should be saved even at the cost of one's own life In your very presence he was addressed by me so harshly with manifest anger Addressing him thus I, in whom anger was produced, left him from the place and went to another place, giving up the gathering of flowers When your ladyship went away, I stood there for some time and, with the thought occurred ( to my mind ) viz ' What may he be doing now that he is alone ? , I turned back, and began to look at the place ( where he was ) with my body screened by the branches ( of trees ) When I did not see him there, it occurred to my mind " May he, whose mind was enslaved by love, have gone following her ? Or perhaps he has regained his good sense now that she is

gone and being ashamed is unable to come within my sight, or he must have gone away in anger, leaving me ( here ) Or may he have resorted to another spot than this, looking for me ? " Raising these probabilities, I stood there for some time. Being pained by his absence to which I was not accustomed even for a moment from my birth, I again began to reflect " Being dismayed at the loss of his firmness of mind, he may perhaps do some harm to himself For, there is nothing that may not be done through the sense of shame. It is not, therefore, proper for me to leave him alone " So resolving, I took great care to search ( for him ) But the more I failed to see him although searching for him, the more did I begin to suspect this and that evil in my heart that was anxious on account of my love for my friend I, therefore, began to search carefully the thickets of trees and creepers, the bowers of creepers under the avenues of sandalwood and the banks of lakes, and thus wandered for a very long time looking to and fro

96. Then I saw him in a thicket of creepers sitting in a ( particular ) position. As he had given up all movement, he appeared like one painted, carved, paralysed, dead, asleep, or as in a trance of meditation. He looked like one who was as if merged in love, whose mind was enslaved, who was completely under the influence of Cupid, and whose former features could no longer be recognised.

97 Having looked at him who was in that condition for a long time with an unwinking eye, I felt sorry and began to reflect with a trembling heart, "Thus indeed is Cupid possessed of the force very hard to resist, by whom this ( Pundarika ) has been brought to such a changed condition against which there is no cure in this moment. How would this treasure of knowledge be of no avail all at once ! Alas ! it is a miracle. He was from his childhood firm by nature and unwavering in his conduct and his manner of life was emulated by me and other young ascetics. But today he, like an ordinary man, is paralysed by Love that sets at naught his knowledge, that minds not the prowess of his austerities and that has uprooted his serenity. A youth without follies is quite rare to find." Approaching him I took a seat by his side on the same slab of stone with my hand resting on his shoulder and asked him who had not even opened his eyes, 'Friend Pundarika, tell me what this means. Having with great difficulty and effort opened his eyes which seemed to be fastened on account of long closing, which was rendered red by constant weeping, which was overflowing with a flood of tears which was as if in pain and which had the appearance of a red lotus bed veiled in white silk cloth, he looked at me for a considerable time with a dull eye, heaved a long sigh and said to me with trouble in a few accents broken by shame, "Friend Kapiñjala, why do you question me when you already know everything ?" On

hearing it I having decided in my mind, from that condition of his, that his malady had no remedy and that a friend pursuing a wrong path should be warded off by his friend with all his heart as far as possible, addressed him thus

98 ' Friend Punlanka, I know this fully well I want, however, to ask you only this Is what you have begun taught by your preceptors, or is it learnt from the study of religious law books ? Is it a way of storing merit ? Or is it another mode of performing austerities ? Is it a way leading to heaven or is it the secret doctrine of some now ? Is it a way for getting absolution or is it a fresh kind of observance ? Is this fit for you even to think of, much less to tell or see ? Tell me, do you not, like a stupid fellow, see that you are rendered a laughing-stock by this wretched Cupid ? It is the fool who is tormented by love What hope of happiness can you possibly entertain in these objects of sense that are despised by good men ? That foolish man, who attributes happiness to the enjoyment of objects of sense, which ends in misery as the consequences are evil, indeed waters a grove of poisonous creepers under the idea of storing merit, embraces a creeper like sword taking it to be a garland of blue lotuses, clasps a black serpent taking it to be the streak of the smoke of black aloes touches a burning coal thinking it to be a costly jewel, and uproots the club like task of a wild elephant looking upon it as a lotus fibre Although you know the

real nature of the objects of sense, why do you carry this your powerless knowledge like a fire-fly its light, since you do not restrain your senses that start out of their course, being darkened by the influence of strong passion, like rivers that run out of their course and that are rendered turbid by the spreading of large quantities of dust ? Or you do not even check your agitated mind. Who *forsooth is this god of love ?* Summoning up courage rebuke this miscreant " Cutting short my speech when I had said so much, and having rubbed with the palm of his hand his eye which poured forth a stream of tears from the intervals of his eyelashes, he held me by his hand and said . ' Friend, why say much ? You are quite untouched ( by passion ) You have not come within the range of the arrows of love which are as dangerous as the circulation of the poison of a snake. It is easy to advise others. He indeed is fit for ( giving ) advice who has his senses and mind about him, who sees, hears and understands what he has heard and who is able to discern what is good and what is evil. But all this is far from me. Restraint of the mind, knowledge, steadiness ( of the senses ), reflection—all talk of these is at an end ( in my case ). Somehow my vital breaths stay on, although I make no effort to sustain them. The time for advice is long past. The opportunity for firmness is let slip. The hour of reflection is gone, and the time for restraining the mind by knowledge has passed away. Who else, except you, is to advise me at this time and

is to ward me off from pursuing a wrong path ? By the words of whom else am I to abide ? What other friend of mine is there in this world who is like you ? What should I do, now that I am unable to restrain myself ? You have marked this my condition in this very moment. Now the time for advice has passed away. While I breathe, I wish for some cure against this anguish of love that is as violent as the light of the rays of the twelve suns risen at the time of universal destruction. My limbs seem to be cooked. My heart is seething as it were. My eyes are as if scorched. My (whole) body is burning as it were. Do, therefore, what befits the occasion in this matter.' So saying, he remained silent.

99. Although thus addressed, I roused him again and again. But when he paid no heed even when he was addressed in a conciliatory and kind tone, in words that were clear because they contained the teaching of the S'âstra, that gave instances (similar to his own) and also historic accounts, then I began to reflect : "He has gone too far (in love) ; it is impossible now to turn him back. Now mere advice is of no use. I must, therefore, first of all make an effort to save his life." With this resolve, I got up, went to the lake, tore up some juicy lotus-fibres from there, took some leaves of lotus-plants that were marked with particles of water and prepared a bed for him on the same stone-slab in that bower of creepers. And when he sat down there at ease, I crushed the soft shoots of sandal trees that

were hard by and made a mark on his forehead with that juice which was as cold as ice and which was naturally fragrant. Then I besmeared his body ( with the juice ) from head to foot. I stopped the perspiration by camphor dust powdered in my hand, dropped from the interstices of the split-up bark of a ( camphor ) tree near by. I fanned him, whose bark-garment was wet with the juice of sandal placed on his chest, with a plantain leaf dripping with the spray of pure water. When I thus frequently arranged fresh lotus couches, when I besmeared his body with sandal-paste now and again, when I stopped perspiration several times and when I ceaselessly fanned him, a thought occurred to my mind : " Nothing is surely too hard for the god of Love to accomplish. What a great incongruity is there between this person ( i. e. Pundarika ) simple by nature and fond of forest residence like a fawn, and the Gandharva princess Mahāśvetā who is a mine of various graces and sentiments. Surely there is nothing in this world that is hard to bring about, or difficult to accomplish, or unsubdued or impossible for Love. He carelessly attempts things that are hard to accomplish. Nobody dares to oppose him. Of what account are sentient beings to him, when he is able to bring together even inanimate things, if it so pleases him. Even the Kumuda plant loves the rays of the sun. Even, the Kamalini ( lotus plant ) gives up her hatred for the sun's rays. Even the night becomes united with the day. Moonlight

also waits upon darkness. Even old age accompanies youth. What else can be hard to accomplish for him, by whom such an ocean of unfathomable serenity ( as Pundarika ) has been reduced to levity like grass ? Where that penance and where such a condition ? It is certainly a cureless evil that has befallen him. What should be done now ? How to act ? What direction should I follow ? What is the refuge ? Who can be a friend ( at this time ) ? What is the way ? What is the plan ? And what recourse is there by which his life may be sustained ? By what skill, by what plan, in what way, by what support, by what idea, by what solace can he hold his life ? " These and other thoughts presented themselves before me who was sad at heart. Again I began to think, " What good is there in dwelling upon this useless thought ? In the first place his life must be saved by whatever means, fair or foul. There is no other remedy to save his life than his union with her. On account of his youth and timidity he looks upon the affairs of love as contrary to his penance, as improper and a mockery of himself. So he will surely not gratify his longing, even though he be at the last breath of his life, by himself approaching her. This his malady of love admits of no delay. Good men always hold that a friend's life must be saved even by doing an improper act which is highly reprehensible. It has, therefore, become quite incumbent on us to do it though it is an improper act, extremely shameful. What

else can be done ? What is the alternative ? Any how I shall approach her. I shall relate to her this condition (of Pundalîa) ' After reflecting thus I got up from that place under some pretext without even telling him, as I thought he would perhaps prevent me (from going) through shame, knowing that I was about to engage myself in an unseemly employment, and have come (to you) Now under these circumstances your ladyship is sole authority as to what is needful on such an occasion, what is worthy of such a love, what is in keeping with my arrival here, or what is right for you' So saying he remained silent with his eyes fixed on my face anxiously waiting for my reply.

100 Having heard it I was as it were plunged in a lake of nectar like bliss I conveyed (to him) that I felt great joy by my tears of joy, that did not touch the dimples on my cheek because I had bent down my face slightly through bashfulness that was produced in me at that very moment, and then I began to reflect the very moment . ' Fortunately it is that this Love pursues him also as he does me To speak the truth, he, although tormenting me, has shown in part its favourableness to me. If this condition of his be true, what help has Love possibly not given me ? What has he not brought about ? Who else then is a friend equal to him ? How could a false tale even in sleep pass the lips of Kapiñjala whose form is so serene ? This being the case, what should I do ? What should I say before him ? ' While

I was thus reflecting, my door-keeper entered in haste and told me : 'O princess, having learnt from the servants that you were indisposed, the great queen has come here' On hearing it Kapiñjala, afraid of the crowd of great people, at once got up and said (to me) : 'O princess, here approaches a cause for long delay. Besides, the sun, the crest jewel of the three worlds, is going to set. I must, therefore, go away. Here do I fold my hands ( before you ) for soliciting the present, viz. the life of my dear friend. This is my highest treasure.' Then without even waiting for my reply, he went out with great difficulty as the door was blocked on all sides by the door-keepers who were marching in front of my mother. My mother, however, approaching me, remained there for a very long time and then went home. But I, being absent-minded, did not at all notice what she did after coming there, what she said and how she acted.

101. When she went away and when the sun, whose steeds are as green as the Harita pigeons, had set and when the world of mortals was enveloped in darkness, I, being at a loss to know what to do, asked Taralikā : "O Taralika, how is it that you do not notice that my heart is strongly agitated and that my senses are overwhelmed by want of understanding ? I am not able to see in the least what I should do. Please instruct me what is proper. Here has Kapiñjala just gone addressing me thus in your very presence. If then, like

an ordinary girl, giving up shame, relinquishing firmness of mind, deserting modesty, regardless of public censure, transgressing good behaviour, trampling upon character, not minding my family name and accepting disgrace, I were to go to him myself and make him take my hand, being blinded by love, not permitted by my father or by my mother, then I shall be committing a great wrong by my disrespect of my elderly persons. If in obedience to my duty I accept death by resuting to the other alternative, even then I shall in the first place not comply with the request of the revered Kapiñjala who came here of his own accord and who preferred this as his first prayer. And secondly if perchance that person's death is brought about by the disappointment caused by me, I shall incur great sin caused by the murder of a sage." While I uttered these words, the East became gray with the faintly glimmering light caused by the approaching moonlight, like a line of woods in spring with the pollen of flowers.

102 Then on seeing the moon risen although the fire of love burnt within me, my heart was darkened and I at once began to reflect: 'On one side are arrayed Love, the month of Chaitra, the wind from the Malayā mountain and others; and on the other side, this evil-disposed wretched moon cannot be endured. Here is my heart distressed by the torments of Love that are very hard to bear.' While I was thus reflecting, a swoon closed my eyes like the sleep, brought on by

the rise of the moon, when the lotuses wither. When I regained consciousness in a short time by means of the fanning and the sandal unguents brought by Taralika in haste, I found that Taralika was weeping. She fell at my feet when I opened my eyes and having folded her hands that were wet with the thick sandal-paste, said to me : ' O princess, what is the use of thinking of shame or the regard for elderly persons ? Be pleased to send me ( to him ) I shall bring that person here who is dear to your heart. Get up Or rather you can go there yourself Henceforth you are unable to bear this love.' I said to her who was thus speaking : ' Oh, mad girl ! What is love to me ? Here comes indeed ( the moon ), who is the friend of the night lotuses, that will take me to death or to ( Pandanika ) himself. Get up, therefore ; let me somehow honour him, who is dear to my heart, though he torments me, while I am alive ' So saying I somehow got up supporting myself on her, as my limbs were over-powered by the exhaustion due to the swoon caused by Love.

103 When I got up, my right eye throbbed fore-boding evil. Being terrified I thought, ' What is this new thing put forth by fate ? ' Then when the firmament was flooded by the orb of the moon that had not yet risen too far, with its light, I, with that rosary remaining on my neck and with that Pārijāta spray touching the top of my ear, with my head veiled in a red silk garment

and unnoticed by any of my servants, descended from the terrace of the mansion.

104. After having descended (from the palace) and followed by a swarm of bees deserting groves, being drawn by the perfume of the Pārijāta spray, I went out by the side-door of the pleasure garden and started towards him. Seeing myself accompanied by Taralikā alone and without any other servant while going, I thought : 'What is the use of other servants to a person starting to meet one's dearest ? Indeed these alone are playing the part of servants. For instance, the flower-weaponed god is following me with his shaft fitted to the strung bow. The moon, that has stretched her rays long, is as though drawing my hand. Passion supports me at every step from fear of a fall. My heart runs forward together with the senses, leaving the sense of shame behind. Longing has made me resolute and leads (me) on.' And then I said openly : 'O Taralikā, may it be that this vile moon would bring him forward seizing him by the hair with her rays, as she does me ?' She said to me with a smile when I said this to her : 'O princess, you have gone mad. What has she (the moon) to do with that person ? This (moon) does those various actions towards you, as if she were herself afflicted by Love.' Engaged in these and other talks suited to that occasion I came to that spot with her ( Taralikā ). And there while washing my feet, that were gray with the pollen of the flowers of creepers growing

on the way, in a stream of moonstones that began to ooze at the rise of the moon from the slope of the Kailāsa mountain, I heard the sound of weeping which seemed to be that of a man and which was not quite distinct on account of the distance, in a spot on the western side of this lake, where he ( Pundarīka ) used to stay. I, in whom fear had already been aroused by the throbbing of my right eye, and whose heart was yet more torn by that ( weeping ) and with my dejected heart as if whispering to me some indescribable evil, said to Taralikā in terror, ' O Taralikā, what does this mean ? ' and went towards that (spot) very quickly with trembling limbs.

105. Then I heard Kapinjala, whose voice was clearly recognised even from a distance on account of the power of midnight and who raised a bitter cry, lamenting in various ways, saying . ' Oh, I am undone ! I am rendered helpless ! I am deceived ! Ah ! What is this that has befallen me ? What has happened ? I am utterly ruined ! O wicked, sinful, cruel, demon love, what shameless deed have you committed ? Ah ! sinful, wicked and immodest Mahaśveta, how has he harmed you ? Ah ! sinful, ill-behaved, base-born moon, you are now triumphant Oh vile breeze of the south, who have given up all courtesy, all your objects are accomplished now, you have done what you had to do ; blow now as you will O revered S'vetaletu, who are fond of children, you know not what you are robbed of Oh religious duty, there is none now to whom

you can belong ; O penance, you are without a protector ; O learning, you are widowed ; O truth, you are lordless ; O heaven, you are empty. Friend, wait for me ; I also shall follow you, I am not able to remain alone without you even for a moment. How is it that you are going away today, leaving me all of a sudden, like a stranger, like one never seen before. Whence comes this hardness of your heart ? Tell me where I should go without you. All the directions are vacant to me. Get up, therefore, and give me a reply, who am mourning ( your loss ) Where is your friendly affection for me ? Where is that conversation with me prefaced by a smile ? ”

106. Having heard him crying I uttered a single loud cry, while yet far off, as if my life had fallen. My lower and upper garments were torn as they stuck to the creepers on the bank of the lake. I was stumbling at every step with my feet placed on the ground regardless of its even or uneven nature and as hastily as I could. And having gone to that spot, as if carried by some one who lifted me up, I, sinful and unfortunate as I was, saw that noble soul ( Pundarika ) lying on a couch made on a slab of moonstone oozing showers of cool spray, that was near the bank of the lake ; whose neck was clasped by Kapinjala who, at my sight, raised his hands up crying ‘ help ! God forbid ! ’ and who wept with redoubled tears ; and whose life had left him at that very moment.

107. I, upon whom came the darkness caused by a swoon, descended as if into the netherworld and did not at all know where I went, what I did and how I lamented I did not also know why my life did not leave me at that moment. Regaining consciousness after a very long time I, being unhappy, found myself writhing on the ground as though I had fallen into the fire and was burning with unendurable grief I, not believing what seemed impossible, viz his death and my continuing to live (when he is dead), rose up with a bitter cry of 'Alas ! alas ! what is this that has happened !' and exclaimed, 'O mother, O father, O friends !' "O lord, the tie of my life, please tell me where you are going, O merciless one, leaving me here all alone without any refuge Ask Taralikā what condition I have experienced for your sake I passed with difficulty the day that appeared to me like a thousand yugas Pray talk to me at least once Show tenderness to her who is devoted to you Look but a little on me Satisfy my desire I am afflicted I am your devotee I am attached to you I am without a lord I am (but) a feeble girl I am without any refuge I am pained at heart. I am bereft of any other help I am overpowered by love Why is it that you do not show compassion ? Tell me what offence I have committed, or what I have not done for you What command of yours did I not respect ? Or in what thing favourable to you have I not shown my liking, which has made you angry. Are you not afraid of

public censure in going away deserting your slave without any cause ? Or what have you to do with me, who am sinful, perverse, and clever in deceiving by false show of love and who am still alive ? Ah ! I am undone, being ill-fated ! I have neither had you, nor my father, nor modesty, nor my kinsfolk, nor heaven. Fie upon me, a worker of evil, for whose sake you have come to this pass. There is none so wicked-hearted as myself, since I went home leaving you here in that condition. What is home to me ? What is my mother, my father, my kinsmen, or my retinue to me ? Ah ! whom should I approach for shelter ? O merciless fate, show compassion (on me). I implore you, give me the gift of my lover. O destiny, show me favour. Save this helpless woman. O sylvan deities, be pleased and return me his life. O mother Earth, who bestow favour on all, why do you not take pity (on me) ? O revered lord of the Kailasa, I submit to you ; show kindness." I was lamenting in these and other terms. Or how much do I remember ? I lamented as one seized by a demon, as possessed, or delirious, or struck down by a goblin. I longed for my own death as for his life. I yearned to enter his heart with all my soul, although he was dead. With my hands I touched his cheeks, his forehead the roots of the matted hair on which were whitened by the sandal-paste that had then become dry, his shoulders on which were placed juicy lotus-fibres, and his chest that was covered with lotus leaves that were rolled in sandal juice. I tried to win him

Let it come to an end I also am unable to hear it. For, the sorrows of our friends, when recounted, cause, though they are past, as much pain as the experience (itself). Please, therefore, do not again and again make this your life, which is supported by you with great difficulty, and which is so precious, a fuel to the fire of sorrow caused by recollection."

109. Thus addressed, she heaved a deep and hot sigh and with her eyes filled with tears said with despondency: "O prince, it is quite improbable that this very cruel life, which did not desert me on that very dreadful vile night, would leave me now! Surely even the god of Death avoids my sight, because I am a sinful and ill starred woman! Whence can there be any grief to my heart that is so hard? This is all a sham, in this wicked and roguish heart. I am surely made the chief of all shameless (women) by this (my heart) that has given up all sense of shame. What can telling the story of it matter to her, by whom all this was experienced, although I was myself undergoing the pain of love, (as if) I was made of adamant? Or what could there be harder to tell than this, which could not be endured or told? I shall only tell you now another wonderful incident of that fall of thunderbolt (i. e. unbearable grief). I shall also relate to you that tiny indistinct cause of prolonging my life, that appeared (to me); how I, being seized by that false hope that is like a mirage, hold this wretched body that is almost

dead, that has become a burden to me as if it belonged to another, and that is useless and thankless. Please listen to all that fully.

110. "When matters came to that pass, I made up my mind to put an end to my life alone in that condition, and lamenting in various ways I said to Tarallikā: "O hard-hearted (woman), rise up, how long shall I weep? Bring together fuel and arrange a pile. I shall follow the lord of my life (in death). In the meanwhile a man of large size, endowed with all marks of a great person and of heavenly form, all at once descended from the sky coming out of the disc of the moon. He lifted the deceased up with his arms as big as the trunk of Anāvata and said to me with concern, like a father, in a voice as deep as the sound of a drum: "Dear Mahāveta you should not give up your life. You will again be united with this (Pundarika), and then rose up into the sky along with him. By that incident I was overcome with fear, wonder and curiosity and so with my face turned up I asked Kapīśījala what it meant. He, however, without giving me any reply got up and said, "O wicked death! where do you go taking away my friend (with you)?" He then, with his face turned up, hastily girt up his loins in anger with his upper bark garment and rose up into the sky following him who was flying up. While I was looking on, they all entered among the stars.

III. My grief was redoubled by the departure of Kapinjala, which was to me like the second death of my beloved, and my heart was rent asunder. And being at a loss to know what to do, I said to Taralika, 'Oh ! do you not know what this means ?' On seeing that she was overcome by fear that was stronger than grief at that moment on account of timidity that is natural to women, and with the frame of her body trembling, the poor (girl) was sad at heart by the dread of my death and said to me pitifully : "O princess, I cannot understand this, sinful as I am. Nevertheless, it is a great wonder. That man had a superhuman form. He has compassionately comforted you while going, like a father. Such celestial forms are generally never false even in a dream, much less when they are face to face; and even after reflection I do not see even the slightest cause why he should tell a lie. Hence after consideration (I think), it is but proper to keep yourself away from this determination to put an end to your life. It is indeed a very great cause for comfort for you in your present condition. Moreover, Kapinjala has also gone away following him. Hence, having found out everything as to whence he had come, who he was, why he had lifted up the deceased and taken him away, where he had taken him away, and why you were comforted by him with the gift of the hope of reunion that seems impossible, you should decide upon life or death. For, death is not difficult to secure, when it is resolved upon. That can be secured even

afterwards. And Kapūjala, if he is alive, will never remain without seeing you. You should, therefore, preserve your life, till he returns.' So saying she fell at my feet. I, too, from the thirst for life which all people find hard to overcome, from the weakness of woman's nature, from the mirage of false hopes held out by his words, and from anxiety for Kapūjala's return, thought that it was the proper course to follow at the time and hence have not given up my life. What is not done by (relying on) hopes? Rolling on the ground as before, with my face covered by the loosened and disordered tresses that stuck fast to my cheeks wet with tears and that were gray with dust, and with my throat exhausted by the failing of my voice that was broken by violent weeping, I, whose sleep was destroyed, passed that night, a worker of evil, resembling the night of universal destruction, which appeared to me as long as a thousand years and which was as if full of torments, grief, hell and fire, on the bank of the same lake in the company of Taralikā.

112. Having got up at day-break I took my bath in that very lake and with firm resolution I took that very pot, those very bark garments and that very rosary out of my love for him (Purulikā). I came to know the unsubstantial nature of worldly life. I realized my lack of merit. I clearly marked the remediless cruelty of the occurrence of misfortunes. I comprehended the inevitability of grief. I observed the hard-heartedness of

Destiny. I meditated upon love that is attended with considerable sorrow I reflected over the perishable nature of all things I considered that all pleasures perish all of a sudden. I did not mind even my father and mother and abandoned all my kinsfolk along with my retinue. I withdrew my mind from the pleasures of senses and restrained the senses I, then, accepting the vow of celibacy, seeking protection, resorted to god S'iva the protector of the three worlds and the refuge of the helpless On the following day, my father, who somehow got information about me, came there accompanied by my mother and other kinsmen and cried aloud for a very long time. He made a great effort to induce me to return home by every means—many requests, various kinds of admonitions and soothing words of many sorts. When he came to the conclusion that the girl could by no means be dissuaded from her resolve, he, though I many times bade him good bye, stayed there for many days, on account of the difficulty of giving up love for one's daughter even when he had no hopes in me, and then went home in grief with his heart burning inwardly. When my father went ( home ), I showed my gratitude ( to that person ) to the god by mere shedding of tears I wasted, by hundreds of different observances, my wretched body that grew emaciated out of love for him ( Pandurka ), full of sin, shameless, inauspicious, and the home of thousands of troubles and torments I subsisted upon wild fruits, roots and water. Under the guise of telling the beads of

my rosary, I as if counted his numerous virtues. I took my bath thrice in the day in the lake here, and every day worshipping god S'iva I dwelt for a very long time, undergoing great misery, in the company of Taralikā in this very cave. Thus am I, so sinful, destitute of good signs, shameless, cruel, wicked and reprehensible, born to no purpose, lordless, helpless and unhappy. What can a noble person like you ( Chandiāpūra ) have to do with seeing or asking me, who have committed the monstrous sin of the slaughter of a Brāhmaṇa ? " So saying and covering her face with the white skirts of her bark garments, as the moon with a strip of autumnal cloud, cried aloud for a very long time giving free vent to her sobs, being unable to check the irresistible flow of tears.

113. Chandiāpūra was, from the very first, filled with great reverence for her by her beauty, modesty, politeness, the sweetness of her speech, her freedom from attachment ( to worldly objects ), her great austerity, her calmness, her humility, her majesty and her purity. At that time his heart was carried away by the latter narration of her life that manifested her goodness and by her devotion ( towards Puruṣa ) and so he became all the more attached to her. With his heart rendered soft ( by affection ) he gently said to her : " Revered lady, ( ordinary ) people, who are afraid of pain, who are ungrateful and who are fondly attached to pleasures, weep, being unable to do any act worthy of ( true ) love, manifesting their love by merely shedding vain tears. But as for you who

are doing every thing by your actions alone, what, that is worthy of love, has been left undone by you that you should shed tears ? For the sake of him ( i. e. Pundarika), you have abandoned your dear relatives, whose familiarity with you had been growing since your very birth, as if they were mere strangers. Worldly pleasures, though at your feet, have been discarded by you and despised like grass. You have resigned the pleasures of prosperity, that excelled even that of Indra. You have taken to the vow of celibacy. You have devoted your self to severe austerities. You have betaken yourself to residence in forest that is attended with great hardships and that is difficult for women. Moreover, life is very easily abandoned by those who are overwhelmed by sorrow ; but it is only with the greatest effort that life can be subjected to great trouble. What is known as following another in death is extremely useless. This path is trodden by the illiterate. It is merely a freak of madness, a path of ignorance ; it is a foolish blunder that life is abandoned when the father, brother, friend or husband is dead. If life does not leave us of its own accord, it should not be abandoned. For if this were carefully considered, ( we find that ) this leaving of life is purely selfish, inasmuch as it constitutes a remedy for the unbearable agonies of grief suffered by one's self. It brings no good whatever to the dead man. For, in the first place, it is no means of bringing him him back to life again, nor is it a means of storing merit for him, nor is it

a cause of securing to him good worlds, nor is it a remedy against his falling in hell, nor is it a means of seeing him, nor does it constitute a means for mutual union. This (dead man), being helpless, is taken to quite a different place that is laid in store for him as a result of the fruit of his own actions. That (man) also (who kills himself) simply incurs the sin of (committing) suicide. If he continues to live, he can greatly help both himself and the dead man by the offering of water and the like; but if he dies, he can help neither. Just remember that Rati, who was the beloved and perfectly chaste wife (of Madana), did not give up her life, even when her revered lord Cupid was burnt down by the fire from the (third) eye of S'iva. And remember also the young Uttara, the daughter of Virata, who continued to live even when Abhimanyu, modest, heroic and gladdening the eyes like the young moon, died. And thousands of other girls of Rakshasas, of gods and demons, of sages and other men, of demi-gods and Gandharvas, have been reported to have continued to live even after the demise of their husbands.

114. Life may even be abandoned, if union with him (i.e. the dead man) be at least doubtful. As for you, you have yourself heard the words of him (i.e. the man from the moon) declaring your reunion (with your lover); and what doubt can there be when you yourself have experienced it? How can falsehood find a place even for a very great cause in the

words of such noble persons, whose forms are extraordinary and whose words are ( always ) true ? How can there be union between the dead and the living ? Hence, undoubtedly, that noble person was filled with pity and so he uplifted him and took him to heaven for the purpose of bringing him back to life. Indeed the prowess of the magnanimous souls is incomprehensible. Various are the courses of worldly life, and destiny is wonderful. Extremely miraculous are the powers of austerities, and the powers of actions are manifold. Moreover, even after deep reflection, what other cause can we conceive for his being carried away but that of the gift of new life ( to him ) ? Besides this should not be considered as impossible by your ladyship. This path has long been in practice. For instance, the young sage, by name Ruru, the son of Pramati and grandson of Bhārgava, endowed with half of his life a maiden named Pramadvaia, who was born of Menika from the Gandharva King Vis'vāvasu and whose life was destroyed by a snake, in the hermitage of Sthulakes'a. Ulupī, the daughter of a Naga, brought back life to Arjuna, who was following the horse belonging to a horse-sacrifice, and whose life was destroyed with an arrow by his son Bahuruvāhana in the van of battle. Lord Vāsudeva who was filled with pity by the lamentations of Uttarā, restored precious life to Parikshita, the son of Abhimanyu, who was burnt by the fire of the missile of As'vatthāman and who came out of his mother's womb

quite dead. In your case also the same may possibly happen. Still what can be done (by us)? Who is to be blamed? Fate, indeed, is all-powerful, and destiny is strong. It is not possible (for us) even to breathe by our own will. The freaks of that wretched and extremely cruel fate are very wicked. They do not bear for a very long time love that is guilelessly charming. Generally pleasures are naturally of a short duration and perishable; while sorrows are by their very nature lasting long. For, mortals are somehow united in a single life, while they are separated for thousands of other lives. Hence you should please not censure yourself who do not deserve any blame. Such incidents do befall those who enter this very intricate path of worldly existence. It is the firm-minded people alone who surmount difficulties" I thus comforted her with these and other gentle words of consolation and again forcibly made her, even against her will, to wash her face with the spring water brought in my joined hands.

115. In the meanwhile the sun also was about to set after giving up its duties of the day as if through grief caused by hearing the story of Mahāśvetā. At the close of the day, Mahāśvetā gently got up, performed her evening adoration after washing her feet with the water in the gourd, and sat down upon her bark couch heaving a sorrowful and hot sigh. Chāndīpādā also got up, poured a libation of water from a spring with flowers, made obeisance to the twilight and prepared a bed on

that second slab of stone with tender leaves of creepers. Sitting on it, he again and again reflected upon the same account of Mahās'veta in his mind. It then occurred to his mind : " Thus indeed is Cupid terrible, as there is no remedy against it, whose action is hard to endure and who is painful, inasmuch as even great men when overpowered by him, not regarding the course of time and giving up all courage, at once surrender their life. At all times a bow to that god Cupid whose orders are obeyed by all the three worlds " He then again asked her : " O lady, where has that Tarahilā, your attendant, your friend in the misfortune of dwelling in the forest and the sharer of your sorrow, gone ? "

116. Thereupon she replied : " I have already mentioned to you the family of Apurases that sprang from nectar. There was a girl from that family whose eyes were fascinating and long and whose name was Madhū. His Highness Chitraratha took her hand ( in marriage ) His heart being attracted by her innumerable virtues, he was greatly pleased and so he favoured her with the title of ' great queen,' which is difficult for other women to obtain. When they were enjoying the pleasures of youth, being bent upon fostering their mutual love, in course of time an excellent daughter was born to them, named Kadambai, who was an object of wonder and who was as if the one life of her parents, or of the Gandharva race, or of the whole world. She was, since my birth, my child-friend who shared with me of

her seat, couch, food and drink, was an object of great affection ( to me ), was the home of all my confidence and was my second heart as it were. She and I together learnt the arts such as dancing and singing. We passed our childhood in ( playing ) sports suited to children. She too, being grieved at that wretched account of my life, made up her mind, and said to me with an oath in the presence of my friends that she would not marry anyhow as long as Mahāśveta was full of grief. She added, ' If at any time or in any way my father wishes to give me away forcibly in marriage to anybody against my will. I shall surely put an end to my life by fasting, fire, cord or poison.' The Gandharva king Chitraratha himself learnt by hearsay from the servants all the firm and resolute words of his daughter. As days elapsed, seeing his daughter grown to full youth, his mind was not at ease even for a moment being helpless on account of his strong vexation. Failing to see any other means ( to persuade her to marry ) as he was not able to say anything to her she being his only child and the affection for her being strong, thinking that it was the only proper course to follow, and having considered with his great queen Madnā, he sent to me early in the morning today his chamberlain named Kshiroda, with a message, ' Dear Mahāśveta, this new matter has come upon us, whose hearts have been already burnt by separation from you ; now you ( alone ) are our refuge in persuading Kājambhī ( to marry ).' Then

out of my regard for the words of the elderly persons and out of affection for my friend, I have sent Taralika along with Kshiroda, with the message, 'Friend Kadamban, why do you give additional pain to those who are already suffering ? If you desire that I should continue to live, then fulfil the words of your parents.' Before she had gone a long distance, your noble self has reached this place just after." So saying she remained silent.

117. In the meanwhile the moon came up. In course of time when the orb of the moon rose up, Chandrapala, on seeing Mahāsveta asleep, gently occupied his couch of leaves "At this time what must Vaisampayana be thinking of me ? Or what must that poor Patrakha or these princely followers be thinking about me ?" While thinking in this way he fell asleep. Then when the night came to an end, at day-break, when Mahāsveta took her seat on the slab of stone after performing the *sandhyā* adoration and when Chandrapala had performed his morning duties, Taralika presented herself ( there ) accompanied by a Gandharva lad of sixteen years, named Keyuraka, who had a dignified bearing and who was sharp on account of his coming in contact with the royal palace. After arrival she looked long at Chandrapala being anxious to know who he was, approached Mahāsveta and modestly sat ( there ) after making an obeisance to her. Afterwards Keyuraka also, making a bow with his head bent very

low, took a seat on the slab of stone near by that was assigned to him by a glance from Mahāśvetā. After taking his seat, he was filled with wonder on seeing the superb beauty of Chandrapala, that he never saw before.

118. When she had finished her muttering prayers, Mahāśvetā asked Taralikā, "Have you seen my dear friend Kādambā in good health? Will she do as I said?" Thereupon that Taralikā, with her head bent through humility, respectfully said in a sweet tone, "O princess, I have indeed seen her ladyship Kādambā. She is doing well in all ways. She is made acquainted with the full message of your ladyship. Having heard it she was in tears and has sent you a message in reply—all that this Keyuraka, who is sent by her and who is her own bearer of the lute, will relate to you." So saying she stopped. When she stopped speaking, Keyuraka said, "O princess Mahāśvetā, her ladyship Kādambā gives you a closed embrace and requests you saying, 'Tell me, is what Taralikā has said to me after coming here due to compliance with the words of my parents? Or is it meant for testing my feelings? Or is it a fine rebuke (administered to me) for my fault of staying at home? Is it a desire to break off our affection, or is it a means to abandon persons devoted to you? Or is it great anger (on your part)? You fully know that my heart overflows with inborn affection. How is it that you do not feel ashamed to thus send me a very cruel message? By whom were you taught to speak such

disagreeable words you who are so sweet of speech ? What man of feeling, although himself happy, will possibly bring his mind to do such an act that is insignificant and unpleasant in the end ? Then what of a person like me whose heart is overwhelmed with great sorrow (for you) ? When the mind is troubled by the sorrow for a friend, what hope of pleasure can there be, what happiness, what enjoyments and what rejoicings ? How can I fulfil the desire of Cupid who is very terrible, who causes evil like poison and by whom my dear friend has been reduced to such a (miserable) plight ? How possibly can any other person enter that heart of mine, wherein dwells day and night my dear friend, who is distressed by separation from her lord and who averts the sight of other men ? When my friend, who is distressed by the separation from her lover and who has tortured her body by (practising) severe observances is undergoing great pain, how can I, not minding (all) this, marry for my own happiness ? Or how possibly can I get pleasure ? Out of my affection for you, I assumed in this matter independence that is unbecoming for maidens and have accepted infamy, I disregarded modesty, I transgressed the desires of my parents, I did not care for public censure, I gave up modesty which is the natural ornament of women Tell me, how can I, who have done all this now act as you desire in this matter ? So I have folded these hands before you, this my oblation to you, and here I fall at your feet Favour me From here

you have gone to the forest along with my life. For this reason, do not think of this matter again even in a dream.' With these words she stood silent.

119. On hearing it Mahāveta reflected over it for a long time and sent back Keyuraka, saying 'Go, I shall come there personally and act as is fitting (in the matter). When Keyuraka went away, she said to Chandrapila: 'O prince, charming is this Hemakuti; and wonderful is the capital of Chitrarath. The country of Kinnaras abounds in curiosities. The world of the Gandharvas is lovely. And Kādambarī is plain-hearted and noble. If you do not consider the journey very troublesome, or if no important business would suffer, or if your mind is curious to see a region not seen before, or if your mind abides by my words, or if you find happiness in seeing us for a long time, or if you deserve a request (from me), or if you think this person (i. e. myself) as one to whom it is not proper to refuse anything, or if (even) slight friendship has grown between us, or if I deserve to be favoured, then you should please not make this request fruitless. After going along with me to Hemakuti, the abode of everything that is extremely charming, there paying a visit to Kādambarī who is in no respect different from me, removing the freak of madness of her mind, that is caused by false ideas, and taking rest for one day, you should please return tomorrow. Having found in you alone a disinterested friend, my heart that is overpowered by the weight of dark sorrow, has as it were breathed out

after a long time, and having told you the account of my life, my grief as it were has become endurable. The company of the good divert even an afflicted person. The appearance of virtues in persons like you is solely devoted to bringing about the happiness of others.' When she was addressing him thus, Chandrapūla said, 'O revered lady, I am at your disposal since I saw you. You should at your will appoint me without hesitation to do any duties.' So saying he set out along with her.

120. In course of time he went to Hemakūṭa, reached the palace of the Gandharva king and, having crossed the seven courts with golden arched gates, came to the door of the apartment (reserved) for maidens. On entering, escorted by doorkeepers who ran forward at the sight of Mahaśvetā, who saluted even from a distance and who had in their hands golden sticks, the prince beheld the inside of the palace assigned to the princesses, that was full of innumerable hundreds of thousands of women, as if it were a new world of mortals full of women alone, as if the whole woman kind of the three worlds had been brought together to find out the total, as if it were a new creation without males.

121. Going a little distance into that above-described (part of the palace), he heard various extremely charming talks of the attendants who were waiting upon Kādambā and who were moving to and fro. As soon as he heard them, he approached the apartment of

Kājambāī. Then he saw the way that presented the appearance of the entrance to a long street, on account of the women that had come there to wait upon (Kājambāī), that stood up on both sides (of the way) and that appeared to be a wall of beauty. In its centre he saw a beautiful pavilion. There in the midst of it he saw Kādambāī surrounded by a bevy of girls who sat down in a circle on the borders (of the pavilion) and who numbered several thousands. She was asking Keyurāla, who was sitting in front near her and who was loud in his eulogy of his (Chandrapūla's) beauty, to speak about Chandrapūla alone again and again, saying 'Who is he ? Whose son is he ? What is his name ? How is his form ? What is his age ? What does he say ? What have you said to him ? How long have you seen him ? How did he come to be acquainted with Mahāvētā ? Is he going to come here ?'

122. The heart of Chandrapūla, on seeing the splendour of the moon-like face of Kādambāī, leapt with joy, like the waters of the sea. It then occurred to his mind, 'Why were not all my other senses turned by the Creator into sight alone ? What noble deeds did this eye possibly perform that it can see her without any hindrance ? Oh ! this is a single wonderful home of all beautiful things created by Brahmā. Whence were these atoms of superb beauty secured ? Surely from those drops of tears, that fell from her eyes due to the pain caused by the touch of the palm of the hand of the Creator when he

created her, were created in this world these groves of Kumuda and other white and blue lotuses' While he was thinking thus, his eyes fell on her eyes. Then while she was thinking to herself, 'Surely it is he of whom Keyūraka spoke', her eye also, that was dilated on account of the surprise at the sight of his great beauty and that was fixed steadfastly on him, fell on him for a long time

123 Kādambā, who came forward a few steps as if with difficulty affectionately embraced Mahās'veta who was eager as she had not seen her for a long time. Mahās'veta also, who clasped her neck still more closely, said to her: "Friend Kadambā, there is a king by name Tatapida in the Bhārata country. Here is his son, Chandrapida, who has come to this region while on his campaign of the conquest of the quarters. Since his (first) sight of mine, he has instinctively become my disinterested friend. Though my heart has become cold as it has given up all attachments, yet he has attracted it by his rare virtues that are naturally artless. For it is rare to find a man of sharp intelligence who is wholly courteous, a disinterested friend and sincere of heart. And hence I brought him here forcibly with the idea that you also like me, on seeing him, will come to know the skill of Brahmā in creating (him). I have described my dear friend to him in various ways. Therefore giving up shame because he is seen for the first time, leaving aside lack of confidence (in him) because

he is not acquainted with you, and dismissing all suspicion because his character is not known to you, behave towards him as you do unto me. He is your friend, your kinsman, your attendant." When she said thus, Chandiapida made a bow to her.

124 Kadambā too sportively made her obeisance \* and sat down on a sofa along with Mahāsvetā. Chandiapida took his seat on a stool that was placed near the top of the couch and that was brought near in haste by some attendant. Kadambā herself got up and washed the feet of Mahāsvetā with the water that was quickly brought by her attendants, dried them up with her upper silk garment and again ascended the couch. Kadambā's friend Mahāsvetā, quite worthy of her beauty, who was her second life as it were and who was the place of all her confidences, forcibly washed the feet of Chandiapida even against his will. Mahāsvetā affectionately touched with her hand Kadambā's shoulder and asked her about her well-being. She, too, being ashamed from love to her friend of her own health, as if feeling guilty because she still remained at home ( when her friend dwelt in a forest ), said as though with an effort that she was doing well. After a moment, Mahāsvetā said to her who was engaged in offering a betel-toll : " Friend Kadambā, Chandiapida who has newly come here must be first paid attention to by us all. Give him, therefore, the betel first of all." When she was thus addressed Kadambā, who slightly averted

her bent face, slowly and a little indistinctly said to her  
 ' Dear friend, I am ashamed of this boldness as I am  
 unacquainted with him. Please take it yourself and give  
 it to him ' Being addressed again and again by her,  
 she somehow, like a village maiden, made up her mind  
 to give him the betel. She, who did not take off her eyes  
 from the face of Mahāveta whose whole frame of body  
 was shaking, and whose eyes were slightly closed,  
 extended her tender hand having a betel roll in her hand  
 Chandrapida, too, stretched forth his hand that was  
 naturally red as if red lead had been transferred to it by  
 striking the temples of his triumphant elephant. And  
 there with her hand that had the line of bracelets stirred  
 by her tremor and that was as if conversing with him and  
 allowing drops of perspiration to fall, she gave him the  
*Tambula*, as if making a gift of herself with the words  
 ' Please accept this slave given by Cupid ' She then  
 took another *Tambula* and gave it to Mahāveta

125. In the meantime the chamberlain came there  
 and said to Mahāveta, ' Long lived lady, His Majesty  
 Chittaratha and the queen Maduā are both inviting you  
 for a visit. When she was told thus, she desired to go and  
 so asked Kādambarī with the words, ' Friend, where should  
 Chandrapida stay ? ' She replied with a smile, ' I friend  
 Mahāveta why do you say so ? Since I saw him, he  
 has become the sole master of my body, what to say  
 then of this mansion, or wealth or attendants ? He  
 should stay anywhere he pleases or as my dear friend

would like' On hearing it Mahāsvetā said, 'Let him then stay just here in the jewelled palace on the pleasure-mountain in the pleasure garden that lies in the vicinity of your palace,' and then went to see the Gandharva king. Chāndrāpīla also, followed by girls who were clever in the art of music for his diversion and escorted by Keyuraka whom he had seen before, started out along with her and went to the jewelled palace on the pleasure mountain. When he went away, the Gandharvi princess dismissed all her friends and attendants and ascended the ( terrace of the ) palace followed by only a few attendants. There she lay herself on a couch and being diverted by her attendants who were sitting near her she began to reflect over him: 'Rash as I am, I never thought that he was a stranger to me. Fickle as I am, I did not consider whether I was fit for being seen by him or not. I did not fear my elderly persons. I was not distressed by public gossip. Bereft of kindness, I did not likewise care for the fact that Mahāsvetā was in sorrow. Even persons of dull intellect would mark such a loss of modesty, not to speak then of Mahāsvetā who is conversant with love affairs or my friends who are skilled in all arts. Unlucky as I am, I am undone in all ways. It is better for me to die today, than to live a shameless life. On hearing this account, what will my mother, or father or the Gandharva people, say ( about me ) ? Really I know not, unfortunate as I am, whether by curse of Cupid or

by the store of sin committed ( by me ) in former lives or by some one else, this Chandrapida, who has deluded me, has been brought here, at whose mere sight I am become a mere tool ( in his hand ), as if I were hinded over to him by Cupid or sold to him by my heart I have nothing to do with that inconstant man ' She resolved thus in a moment Although she had made a resolve, still she again turned her heart towards Chandrapida as before, being reprobated as it were by Cupid Thus the force of the argument against ( her love for Chandrapida ) being exhausted, she was perforce overwhelmed by the emotion of love and so having got up as if involuntarily she stood ( there ) looking at that very pleasure mountain through the latticed window Standing there she saw him in her memory and not by her eye as if distressed by the screen of tears of joy As though unable to bear the lapse of time that would pass before she were united to him, she employed her mind to go ( to him ) and return and not her attendants

126 Chandrapida also, having entered the ( extremely ) clean jewelled palace as if it were a second pure heart of Kildambu lay down on a carpet spread on a slab of stone, with several pillows piled upon it one over another on both the sides His feet were taken on his lap by Keyuraka He was surrounded by girls who were sitting in places assigned to them With his heart wavering, he then fell a-thinking ' Probably levity, natural to mortals, afflicts me thus with thousands of false

hopes and deceives me. The intoxication of youth, wherein discretion is absent, or Cupid maddens me. What is the use of thus afflicting the mind for nothing? If this ( maiden ) of fair eyes has really this same feeling towards me, then that very Cupid, who is favourable to me without being requested, will before long make it clear. He alone will remove this doubt. Reflecting thus he got up and again sat down along with those girls talking on various subjects, and remained playing with fine sport provided by ( various ) arts. Sitting there for a while, he set out and, with his heart drawn by the curiosity to see the garden, ascended the top of the pleasure-mountain.

127. On seeing him, Kādambā left the window in order to see Mahā'svētā return saying to herself 'she is late', and with her heart drawn away by Cupid ascended the upper terrace of the palace. Being there with few attendants she embraced her friend Mādalekhā many a time, and frequently concealing her body behind her servants she looked at him with a smile and was being looked at by him. Thus she did not know that very long time had elapsed. When she was informed by her door-keeper, who came up, that Mahā'svētā had returned, she came down from the terrace. Although she was not inclined to take her bath *et cetera*, she performed the duties of the day according as Mahā'svētā did. Chāndīspī also, having descended ( from the summit ) along with Kādambā's servants who were first sent

down, took his bath and having worshipped his favourite deity on an unbroken slab of stone performed all his day-duties such as taking food and the rest on the same pleasure-mountain.

128. After taking his food in course of time, he took his seat on a charming emerald slab that stood on the eastern side of the pleasure-mountain and suddenly beheld the day as it extinguished by white radiance possessed of very great lustre, as with water. He, then, turning his eyes out of curiosity in the direction of the light, saw Madalekha coming (towards him) followed by Tamālikā and surrounded by a large bevy of girls; by her side was Tarahku and she had with her a pearl necklace shedding lustre and extremely charming, held in a box that was covered with white silk cloth. On seeing it Chandrapila decided in his mind that it must be the cause of the whiteness that excelled the radiance of moon-light, and welcomed Madalekha as she was coming towards him by rising up to meet her even from a distance and showing other ways of proper polite behaviour. She too sat for a while on that very emerald stone and then rose up and herself anointed him with sandal unguent, made him put on these two garments and having made his head ornament with wreaths of Mūlati flowers and taking that necklace (in her hand), said to Chandrapila : 'O prince, what possibly will this your tenderness, that is lovely because it is free from pride, no' compel persons, who are bound by the ties

of love ( for you ), to do ? Your very form deserves to be blamed in this matter, since it creates confidence at your very first sight. Otherwise, all this, when addressed to persons like you whose greatness is well-known in the whole world, seems inappropriate ; and, moreover, what is ( left ) to be given to you, when you have yourself captivated our heart ? What is to be given to the lord of one's life ? What return can we make for the great favour you have already shown in coming here ? How can we make your arrival rewarded, as you have fulfilled the object of our life by your sight ? Under the guise of this ( necklace ) Kātiambati manifests her love and not wealth. That the wealth of the good is really the property of others, need not be clearly expressed. Let alone in the first place ( the point about ) her wealth. Even if she accepts service of a person like you, she will ( surely ) not be considered as one who has done something wrong. Even if she consigns herself to you, she would not be deceived. Even after giving over her life to you, she would not repent. The greatness of the good is averse from repudiating those who love them, as it is bent on being kind. Greater shame is felt in offering presents, than in asking favours of them. To tell you the truth, Kādambari considers herself to have as it were offended you by this incident. This necklace called S'esha, because it was the only left out of all the jewels that were produced at the time of churning out nectar, was given by the Lord of waters to

God Varuna who came to his house ( as a guest ) being highly esteemed for that very reason God Varuna gave it to the king of the Gandharvas, who again gave it to Kadamban. She too has sent it to you considering that your form is quite worthy of this ornament and thinking that the sky alone is the proper abode of the moon and not the earth. Even though persons like you, whose bodies are adorned by the ornaments of their own virtues, do not put on their bodies ornaments highly esteemed by ordinary people which cause trouble still Kadamban's love is a reason in this case ( why you should put it on ) Has not Lord Vishnu placed on his chest the piece of stone called Kaustubha, thus exhibiting his great regard for it because it was born along with Lakshmi? And Vishnu does not excel you in this matter, nor does the Kaustubha jewel excel the neck lace Sesha in the slightest respect, nor is Lakshmi able to approach Kadamban by imitating her beauty even in the slightest degree. Hence she deserves this great regard from you, nor is she an unworthy object of this your love. If you do not respond to her love, she will certainly worry Mahasveta with thousands of taunts and then give up her life. For this reason alone Mahasveta has sent to you Taralika also with this neck lace. She has also sent the message to the prince, viz 'The noble prince should not even think of crushing the first impulse of Kadamban's love' And so saying she tied it on his chest, as a galaxy of stars on the slope of the golden mountain.

129. Chandiapda, too, respectfully said to her in astonishment: 'O Madalekha, what can I say to you? You are very skillful. You know how to make others accept (your gifts). Leaving no room for me to reply (to you), you have shown your cleverness in speech. O simple girl, who are we as regards ourselves, or who are we to accept or to refuse? All this talk is at an end. I have been made an instrument (in your hands) by your ladyships who are rich in goodness. So you can employ me to do good or evil things at your sweet will. There can indeed be no man whom the virtues of her ladyship Kādambā, who is extremely polite, do not enslave.' So saying and standing there for a long time conversing over matters relating to Kādambā, he dismissed Madalekha. When she had not gone far away, Chitravatha's daughter also, who rejected the royal emblems of staff, umbrella and *chowrie*, who forbade all her attendants, from following her, and who was accompanied by Tamālikā alone, again ascended the same terrace of the palace in order to see Chandiapda who was on the pleasure-mountain, resembling the moon on the rising mountain and who was white with sandal, the fine garments and the necklace. Standing there she stole his heart as before with her glances that were tremulous on account of various graces. She stood there looking at him till the day had withdrawn its rays.

130. Then when the sun had set and when the time was unfit for seeing objects, Kādambā descended from

the terrace of her palace, and Chandrapida from the slope of the pleasure-mountain. Very shortly after that, the moon who was the delight to the eyes, came up. When the moon had risen high, Chandrapida lay down on a slab of stone, white like pearls and as cool as moonlight, that was assigned to him by the attendants of Kādambā. When he was thus lying there, Keyuraka came there and said, ' Her ladyship Kādambā has come to see you' Then Chandrapida hastily got up and saw Kādambā coming ( towards him ), surrounded by only a few friends, who had removed all the insignia of royalty and who was leaning on the arm of Madalekha. After arrival, she, manifesting the charm of her love, took her seat on the ground, that was fit for an attendant like an ordinary woman. Chandrapida, too, although being often pressed by Madalekha, saying, ' O prince, you should please sit on the slab of stone itself,' sat down on the floor. When all of them took their seats, Chandrapida remained silent for a while, and then began to speak : ' O lady, there is no room for the favour of conversation and the like in me who am a slave and who am happy at your mere sight ; much less then for such a grace ( as a visit from you ). Even after reflecting carefully, I cannot find in me even the slightest merit, which deserves such height of favour. That you thus please by carefully attending to even a new servant ( like myself ) is this your very straight-forward goodness that is charming because it is free from pride. Probably your

ladyship may consider me an impolite man who is to be won over by formalities. Blessed indeed are your servants over whom you have got control! What honour can possibly be ( required to be ) shown to a servant who is only fit to do his share of the commands ( of his master ) ? My body is ( only ) an instrument for obliging others and my life is as light as a blade of grass.' Interrupting his speech who was thus speaking, Madalekhā said to him with a smile 'O prince be it ( as you say ) but her ladyship Kādambā is indeed vexed by this overconstraint. Why should you speak thus ? All this has been accepted by her even without words, but why is she kept in suspense by this your speech that is unsubstantial because of its external display of courtesy ? Remaining ( silent ) for some time she created an occasion to speak and asked him everything, saying, 'How is King Tatiṣṭila ? How is the queen Vilāsavati ? How is the venerable Sukanātha ? How is Ujjayī ? How distant is it ? What is the nature of the Bhāratā Varsha ? Is the world of mortals delightful ?' Remaining there for a very long time conversing on such and other matters, Kādambā got up, ordered Keydraka and her attendants to sleep not far from Chandrapīla, and ascended the terrace of the palace meant for sleeping. There she adorned the bed placed under a canopy of white silk garment. Chandrapīla too, whose feet were being shampooed by Keydraka, passed the night on that very slab of stone, reflecting in his mind over the humility,

beauty and serenity of Kādambā the causeless kindness of Māhasveta the goodness of Madalekha, the dignity of the attendants, great prosperity of the world of the Gandharva king and the charm of the Kimpurusha country

131 When the sun had risen, Chandrapida got up from the slab of stone, washed his lotus like face, performed his morning adoration and after taking a *Tumbula*, said, 'Key malī, see whether her ladyship Kādambā has got up or not and where she is. When he was informed by him, who went and returned, saying 'Sir, she is sitting along with Māhasveta on a seat, plastered with *chunam* in a courtyard underneath the palace on the Mandara mountain, he came there to see the daughter of the Gandharva king. Approaching Kādambā he made an obseisance to her and sat on a seat placed on that very raised part that was white washed. Remaining there for some time and looking at the face of Māhasveta, he gently smiled and it produced dimples on his cheeks. She also, understanding his intention from that much said to Kādambā, 'Friend Chandrapida is softened by your virtues as the moon stone by the rays of the moon, and cannot speak out himself. The prince is really desirous of going back. The princely host, he has left behind him, is in distress, as it does not know his whereabouts. Moreover, even when you are at a distance (from each other) your love now is established till the day of universal doom, as that between the

lotus-plants and the sun or between white lotus plants and the moon. Hence please allow him to go'

132 Then Kādambā said, 'Friend Mahāśveta, I, together with my attendants, belong to the prince as his own soul. What is the need then of an entreaty in this case?' and sent for Gandharva youths and ordered them to accompany the prince to his own land. Chandrapīla also got up and first saluted Mahāśveta and then Kādambā. He then, being drawn by the affectionate eye and mind of Kādambā, said to her, 'Revered lady, what shall I say to you? People do not believe in those who talk much. I should be remembered while conversing with your servants.' So saying, he set out from the apartment reserved for maidens. All the maidens except Kādambā, being drawn by their great regard for his virtues, followed him as far as the outer arched gate, as though they were under his subjection. When the maidens returned, he mounted a horse brought near by Keyuraka and being followed by those Gandharva youths started to go from the Hemakuti mountain. In course of time he reached the hermitage of Mahāśveta and there he saw his army arrived, by following the track of Indrajudha's hoofs and encamped on the bank of the Achchhoda lake. After dismissing all the Gandharva youths, he entered his own residence, being saluted by the people in the camp who were full of joy, curiosity and astonishment. And after paying due

respect to the princes, he almost passed the day in the company of Vais'ampāvana and Patralekhā in only variously giving description of Mahās'veta, Kadambanī, Madalekhā, Tamālika and Keyuraka Royal Glory, out of jealousy as it were at the sight of the beauty of Kadambanī, did not give him pleasure as before. While he was awake reflecting in his mind, that was full of anxiety, over that fair eyed Kadambanī, the night passed away. The next day when the sun rose and when he was sitting in his audience-hall with his mind fixed on her alone, all of a sudden he saw Keyuraka entering with the door-keeper. When he respectfully saluted him with his head touching the ground even from a distance, he (Chandrāpīla) ran (towards him) and closely embraced him on the way, after words of welcome, first with his eye that moved towards the corner, then with his heart, then with his hair standing on end and lastly with (open) arms. He then made him take a seat just near his own, and reverentially asked him in the following words, the syllables of which were brightened by the nectar of his smile and that were as though full of the flow of love : ' Keyuraka, say whether her ladyship Kadambanī, together with her friends and attendants and Mahās'veta too, is keeping good health ' He, on his part, whose fatigue of the journey was removed at once as though he had been bathed or anointed by the very smile of the prince that was produced by his great attention, said more respectfully

still after a bow : ' She is now all right since the prince inquires about her thus ' So saying and removing the cover of a strip of wet cloth, he presented a folded box of lotus-leaves. He then opened it there and showed him the tokens ( of affection ) sent by Kālambā : viz. ( some ) juicy betel nuts as green as emerald with their shells removed and having beautiful shoots, betel leaves pale like the cheeks of hen parrot, camphor, the pieces of which were as big as the crescent of the moon on the head of Siva; and unguents of sandal charming on account of the rich perfume of musk. Then he said . " Her ladyship Kālambā salutes the prince with folded hands that touch her crest-jewel. Mabātvetā ( honours the prince ) with words of greeting together with an embrace, Madalekha with a bow, and Tamālīka with a prostration at his feet. Mabātvetā has also sent word to you : ' Blessed indeed are those who have never cast their eyes on you. Your virtues, cool like snow and hence as if made of the moon when you are present, have indeed become in your absence as if made of the sun. In your absence, the city of the king of the Gandharvas is dull as if all festivities are ended. You know that, I have resigned all things. Nevertheless, my heart, in spite of myself, wishes to see you perfice, who were so kind to me without any cause. Besides, Kālambā is much indisposed. She remembers you whose face is smiling and who is almost like Cupid. Hence by honouring her with a second visit, you will please make her

his attendants on both the sides with his face turned aside a little. When all the attendants were forbidden to follow him and were dismissed by the door-keepers who read his thoughts, he entered the stable accompanied by Kejuraka alone. When the keepers of the stable bowed and went away with eyes excited by the fear of their dismissal, he set aright the cloth that covered Indiayudha's back and that had slipped a little on one side, and pushed aside his mane that obstructed the sight of (Indiayudha) who had partly closed his eye, and resting his foot on the peg of the tethering post and leaning against a wooden post of the stable, slowly and gracefully said to him out of curiosity. 'O Kejuraka, please tell me whatever has happened in the palace of the Ghandharva king beginning from my departure. (Engaged) in what occupation did the Ghandharva princess pass her day? What did Mahasvetā do? What did Madalekhā say? What was the talk going on among the attendants? And what were you engaged in yourself? Was there any talk about me?' Kejuraka, too, related everything: 'Please listen to me, sir. When you departed, princess Kālambati along with her attendants ascended the terrace of the palace and remained looking at the way of your departure that was obscured by the lines of dust raised by (the hoofs of) your horse. When you were concealed from her view, she placed her head on the shoulder of Madalekhā and as if flooding that direction, out of affection, with glances while as the

Milky Ocean, remained there for a very long time. Having somehow descended sorrowfully from that (terrace), she remained for some time in the audience hall and again got up and came to that very pleasure-mountain where you were staying. Reaching there, she passed the day seeing the several signs of your stay superfluously pointed out to her by her attendants, saying 'Here the prince stayed on a stone-slab, here he bathed on this stone, here he worshipped god S'iva on the bank of this mountain-river, here he took his meals on this crystal-slab and here he slept on a flat stone set with pearls.' And at the close of the day she somehow took her meals in that very crystal chamber, although she did not like to do so, on account of the importunity of Mahāsveta. When the sun set and the moon rose, she remained at the very place for some time pondering over something with her eyes half closed and then got up and went to the sleeping chamber. Then with her body thrown on the bed, she was since then writhing with a severe headache and thus she passed the night in bitter pain. At dawn she sent for me and then reproachfully bade me to obtain the news and incidents concerning your honour.'

134. On hearing it Chandrapida, being desirous of going (to Kadambalī), said, 'horse ! horse !!' and set out from his abode. Having then mounted Indrāyudha who was saddled and quickly brought near by the grooms and then having asked Patralekhū to mount at his back,

he placed Vaiśampāyana in charge of the army, asked all his attendants to return and went to Hemakuta followed by Keyuraka alone who had mounted another horse. On reaching the gate of the palace of Kādambā, he dismounted from his horse. After dismounting, he consigned his horse to (the care of) the door-keepers, entered inside followed by Patralekha, who was curious to see Kādambā for the first time, and inquired of a eunuch who came forward as to where princess Kādambā was. After making an obeisance, he replied, 'Sir, she is lying in an ice-house built on the bank of an oblong lake containing a bed of lotuses at the foot of the pleasure-mountain on which there are intoxicated peacocks. When he was thus informed, he, being escorted by Keyuraka, went some distance through the midst of the pleasure-garden and beheld the day grow green, with the sunbeams turned into green grass by the lustre of the plantain leaves green like emerald. In their midst he beheld the ice house covered with thickly laid lotus-leaves. In it he saw the attendants of Kādambā, who were almost (as dear to her as) her body, and who were attending upon her person. They looked like a host of water-nymphs as if they were the splendours of Varuna brought together, as if they were an assembly of autumns, as if they were an assembly of lakes and they were skilled in applying a cooling treatment.

135. Being bowed down to by that (retinue) who hastily withdrew and made way for him, (Chandra-

pida ) cast his eye on all sides on entering underneath the arches formed by plaintain trees near which stood female door keepers and the seats under which were made with thick sandal paste He then reached the interior of the ice house that was adorned by creepers, as if it were the heart of the Himalayas, or as if it were the house of Varuna ( The Lord of Waters ) for water sports where he observed the operations for arranging the means of a cooling treatment, that were already executed or were in course of execution by the maid servants By and by, there being besmeared with an extremely cool and profuse touch both inside and outside, as if it were to be carried in a mass, he thought his mind was as if made up of the moon, his senses as made of kumuda lotuses, his limbs as made of moonlight and his understanding as made of lotus fibres He looked upon the rays of the sun as full of heavy dew, sunlight as full of sandal, the wind as full of camphor, time as full of water, and the three worlds as full of ice

136 In one part of that ( place ) so described, he beheld Kādambā lying on a couch of flowers in a small pavilion resting on pillars of lotus stems and surrounded by a host of friends, like the Ganges with its retinue of all rivers

137. Then she, without muttering a single syllable asked her attendants, who, coming in one after another as they saw him, announced to her the arrival of

Chandrapida, the following queries with her eye cast at every face and with its tremulous pupil moving: 'Say, has he really come? Have you seen him? How far is he (from here)? Where is he?' Having seen him coming towards her, she got up from that couch of flowers. Chandrapida also, approaching her, saluted her, just as before, showing due courtesy after first saluting Mahāsvetā. When she saluted him in return and again took her seat on the same flower bed, he pushed aside with his feet the small golden chair that was brought near by the female door-keepers, and sat on the bare ground. Then Keyuraka said, 'O princess, here is the betel box-beater of prince Chandrapida, named Patralekha, who is an object of his favour,' and presented her (before him). Thereupon Kādambā, seeing her, fell a-thinking, saying, 'Oh! how partial is the Creator to women!' She then respectfully asked her, who had made a bow to her, to approach and made her sit down near her at the back, when she was being looked at curiously by her attendants. At her very sight, great affection for her was produced in her (i.e. Kādambā) and so the latter frequently touched her with her sprout-like hand encouragingly.

138. Chandrapida also, for whom all the courtesies proper for his arrival had been at once gone through, began to reflect on seeing the daughter of Chitraratha in that condition. 'My mind is indeed extremely foolish and hence it does not yet believe. Well, I shall first ask

her in a clever speech' Then he openly said: "O princess, I know on account of what pain this disease, that is acute due to constant torment, has been caused Oh, fair one ! it does not really give you as much pain as it does me I wish to make you all right even at the cost of my life. My heart sinks, as it were, when I look at you who are stricken with the torments of love and when I sympathise with you who are trembling Your creeper-like arms are emaciated on account of love And on account of your great torment, you have in your eye as if a lotus plant ( growing ) on land with red lotuses Put on yourself your auspicious ornaments befitting an excellent woman For, a young creeper full of flowers and bees looks splendid" Then Kādambā, although simple by nature on account of her being only a girl, comprehended in her mind his entire meaning that was suggested by his obscure speech with her intellect that was as if instructed by Cupid Not thinking it possible that her desires could secure such a position, and betaking herself to bashfulness, she remained quite silent. Under some pretext she simply sent forth the light of a smile the very moment, as if to see him who was screened from view by the swarms of bees ( hovering round her face ) on account of the fragrance of her mouth. Then Madalekhā made a reply: 'O prince, what shall I tell you ? This her agony is really poignant and indescribable. Moreover, what

indeed does not cause pain to her who is endowed with very tender emotions? For example, even the cool shoots of the lotus-plant turn into fire, even moonlight becomes like sunlight.' Kādamban too made the same reply a Madalekha in her heart. Chandrapūra also, with an oscillating mind as (the speech of Madalekha) yielded two meanings, stood there for a long time engaged in conversation, that was clever in increasing affection, with Mahāveta, drew himself away with great difficulty as before, and set out from the abode of Kādamban for returning to his camp.

139 Coming after him who had departed and was about to mount his horse, Keyuraka said to him "O prince, Madalekha requests you," saying "Princess Kādamban, in whom affection has been produced at her first seeing (Patralekha), wishes her to return. She will return afterwards." Hearing this, you are to decide (what to do)." Having heard it, Chandrapūra said, "O Keyuraka, happy and enviable is Patralekha, whom the favour of her ladyship (Kādamban), which is difficult to be secured, so pursues. You can take her in." He then again returned to his camp directly. As soon as he entered (the camp), he saw a man coming from his father with a letter and looking nobler than usual. Holding his horse, he, with his eye dilated with affection, asked him even from afar: "Well, sir, I hope, my father along with all his retinue and my mother, with all the

immates of the harem, are doing all right' Thereupon the man approached and, after making a bow, handed over two letters to him, saying 'Sir, ( everything is ) as you say.' The prince then held them over his head and opening them himself read them seriatim

140 " His Majesty Tarapida, the overlord of great kings, who was an excellent worshipper of Siva and who has made his lotus like feet the head ornaments of the crests of all kings, greets from Ujjayini Chandrapida, the abode of all prosperity, kissing him on the head that kisses the circle of the flashing rays of the charming crest jewel. The subjects are all happy, but it is long since you were seen by us. Our heart is greatly anxious, and the queen is pining away along with other inmates of the harem. Hence the moment you finish the perusal of the letter should be made the time for your departure. He read the same contents written in the second (letter) sent by Suhansha. At this very moment Vaisampayana also approached me and showed two other letters addressed to him, having the same purport. Then Chandrapida, saying 'as my father commands', directly mounted the horse and caused the drum to be beaten for return march. He then ordered Meghnanda, the son of Baladeva, who was in command over a large force, who was standing near and surrounded by a large number of cavalry, saying ' You should please accompany Patralekha. After a bow, Princess Kajambati

should be told through Keyuraka, since it is certain that he will escort her as far as this place. 'This is indeed the nature of mortals, deserving to be censured by the three worlds, that pays no regard to others, that knows no acquaintance and that is hard to please,—mortals, whose affections, being therefore disappointing all of a sudden, do not care for the spontaneous tenderness ( of others ) In thus going away on my part, even the princess worthy to associate with celestial beings, has incurred blame by showing favour to an unworthy person ( like myself ) The ambrosial glances of the great conferring favours, when fallen on vain or improper objects, afterwards cause shame to them Still my heart indeed is not so much weighed down by great shame with reference to Kādambarī as it is with regard to Mahāsvetā The princess will certainly rebuke her often who took a liking for an unworthy object ( like myself ) and who extolled my virtues, having falsely attributed to me qualities that I did not possess What shall I do then ? For, the more weighty command of my father is master only of my body , but my heart, that is fond of dwelling on Hema-kūṭa, has written a bond of slavery for a thousand births to princess ( Kādambarī ) The favour of the princess did not allow it to move, just as a dense thicket does not allow the woodman ( to move about ) At all events I have started for Ujjayinī at the bidding of my father, This wicked Chandrapīta should indeed be remembered

(to Durgā). Going a short distance towards it, he beheld (the temple of) Chandikā that was surrounded by a door made of the tusks of wild elephants which was as white as a piece of pointed Ketaki flower, and that was inhabited by an old Dravida ascetic. He then took up his residence in that very temple.

142. Then dismounting from the horse, he entered (the temple) and saluted that (goddess) with his mind full of devotion. After respectfully going round her and again bowing down to her, he, while wandering out of curiosity to see that quiet spot, beheld in a part (of the temple) a Dravida ascetic who was screaming loudly and who was abusing in anger. On seeing him, he laughed at him for a very long time, although he was pained by the sadness due to the longing caused by separation from Kādambati. He prevented his soldiers who were laughing at him and who were excitedly carrying on a quarrel with that (ascetic). Having somehow calmed his wrath with pacifying words and with reconciliation containing hundreds of sweet words, he himself asked him in order about his motherland, his caste, his learning, his wife and children, his wealth, his age and the cause of his turning a recluse. When asked, he narrated (the account of) his life. The prince was greatly amused by him who was garrulous in describing his past bravery, beauty and riches. He (the ascetic) became as it were a means of diverting him whose heart

was distressed by separation. When familiarity grew ( between them ), the prince caused ( his servants ) to give a *tāmbūla* to him. When the sun hid set, when the ( other ) princes had taken shelter ( for the night ) under the trees as they found them, when the horses were chained, and when the soldiers were about to sleep, Chandiāpiṭa went to bed that was made ready in front of Indriyudha who was chained in a part (of the temple), and that was pointed out by the door-keeper. That very moment a rapier-like pain overtook the heart of him who was distressed. He dismissed his courtiers, as he was seized by agitation. He did not speak with those who were by his side, although they were very dear ( to him ) With his eyes closed, he often remembered the region named Kimpurusha. With concentrated mind he brought to his mind the loveliness of Hemaluta. He reflected over the disinterested friendship of revered Mahasveta. He again and again longed for the sight of Kadamban that was the ( highest ) fruit of his life. He very much desired the society of Madalelha, that was charming because of its being free from pride. He longed to see Tamalilā. He was expecting the arrival of Keyuraka. He beheld ( in his mind ) the ice-house. He repeatedly heaved an extremely hot and deep sigh. He felt great love for the necklace 's'eshī'. He regarded Patralekha who had remained behind as fortunate. Thus he passed the night without sleeping at all. After getting up at day-break, he satisfied the desire of that old

Dravida ascetic with heaps of money given to him at his desire, dwelt in his favourite and extremely lovely regions and reached Ujjayini in only a few days.

343. Accepting the thousands of salutations,—made with folded hands as if they were the lotuses of worship,—of the citizens who were delighted and flurried by his sudden arrival, he entered the city quite unexpected. Knowing from his servants, who were bewildered by the feeling of great delight and who ran forward in emulation (to tell the news of Chandrapida's arrival), that Chandrapida was at the gate, his father, whose gait was slow owing to excessive joy and who drew to himself his pure upper garment that slipped aside, as the Mandara mountain did the waters of the Milky Ocean, and who was followed by thousands of kings who were near him, went forward to receive him only on foot. Chandrapida also, dismounting from his horse at the sight of his father even when yet at a distance, prostrated himself on the ground (before the king) with his head that was shining with the rays of his crest jewel. Calling him near with outstretched hands, his father closely embraced him, who bowed to those who were present there at the time, for a very long time. The king then, holding him in the hand, took him to the abode of Vilasavati. She also, surrounded by all the women of the harem, hailed his arrival with joy by rising to meet him, for whom she performed all the auspicious ceremonies pertaining to his

arrival. He remained there for some time engaged in conversation regarding the conquest of the quarters and then proceeded to see S'ukhanātha. In exactly the same way he remained there for a long time, informed (S'ukarāsa) that Vaisampayana remained in charge of the army and was quite all right, paid a visit to Manoroma, and returning to the abode of Viśavatī, performed there all the rites such as bathing, as if mechanically. In the afternoon he went to his own palace. There with his mind distressed by anxiety being separated from Kādambā, he considered as dull not only himself, but also his own palace, the city of Ujjayīnī, and the whole world. Then being eager to learn the news about the Gandharva princess, he awaited the return of Patralekhā as if it were a great festival, as if it were the time for securing a derived boon, or as though it were the time of the appearance of nectar.

144 Then after the lapse of a few days, Meghanāda returned with Patralekhā and presented her (before him). When she had made her obeisance even from a distance, Chandrapūda, who manifested his love by a smile, showed, by getting up, his great regard for Patralekhā and embraced her, who was naturally his favourite but had become still dearer to him as though she had secured additional charm on account of the favours that she received at the hands of Kādambā. He touched

Meghanāda who bent before him on the back with his tender hand, and said to her when she had taken a seat : ' O Patralekhā, tell me whether her ladyship Mahāsvetā along with Madalekhā and princess Kādambā are doing all right. And are all the attendants, Tamālikā, Keyutaka and others, keeping well ? ' She replied : ' O prince, all is well as you say. Princess Kādambā, along with her friends and attendants, is honouring you folding her hands on her head.' After dismissing all the princely courtiers, he entered the interior of the palace with Patralekhā who had thus spoken. There with his mind extremely anxious he was unable to restrain his curiosity on account of his great love, and so he sent away his attendants far ( from himself ). On entering, he resorted to the centre of the lotus-bed growing on land in the ( premises of the ) house, and, pushing aside with his lotus-like foot a pair of Hamsas that was comfortably sleeping there under another leafy bower, sat down and asked her : ' O Patralekhā, tell me how you fared there when I returned. For how many days were you there ? How did the princess favour you ? What was the nature of the chitchat that was going on there ? What were the discussions that took place there ? Who remembers me most ? And who has got greater affection for me ? ' Being thus asked, she said : ' Prince, listen to me with an attentive mind. I shall tell you how

I fared, for how many days I was there, what favour I received from the princess, how the chitchat was going on there, what discussions were carried on, who remembers you most and who has got greater affection for you.

145. After you returned from there, I went back along with Keyūraka and sat down myself near the bed of flowers as before. I dwelt there happily enjoying ever fresh favours of the princess. In short, for the whole of the day, the eye of the princess was mostly fixed at mine, her body to my body, her tender hand to my hand; her speech dwelt in the letters of my name, and her heart on my affection. In the afternoon, supporting on me alone, she came out of the ice-house, walked about at her will, and, forbidding her servants (to follow her) went to her favourite maidens' garden. There she ascended on to a white-washed raised seat in the young women's garden by means of an emerald flight of steps as if they were made of the waves of the Jumna. Remaining there for a while, she looked at my face for a long time wishing to speak something to me. While yet looking at me, she made a resolve and, wishing to enter the fire of love, as if bathed herself in the stream of perspiration. When I, who understood her intention, requested her to order me (as she desired), her words did not come forth, as if they were held fast by the hundreds of cares that had occupied her heart. She only

made a shower with drops of tears. When she was reduced to that condition, I requested her, saying 'O princess, what is this?', she breathed a deep and hot sigh after wiping off her eyes the inside of which had grown red ( owing to weeping ) Being again and again pressed by me, who guessed the cause of her sorrow, to tell ( it to me ), she remained for a long time with her steady eyes fixed on the ground through bashfulness

146 By and by she again cast her eye towards me and somehow persuaded herself to relate ( the cause of her grief ) and said to me 'Patraleki a by reason of my great fondness for you neither father, nor mother, nor Mahaśveta nor Madalekha nor my life ( itself ) is so much to me as you are. You are dear to me since I saw you ( first ) I know not why my heart trusts you casting off all my friends. With whom else shall I censure? To whom else shall I give out this humiliation? With whom else shall I share this grief? Having communicated to you this unbearable weight of sorrow I shall give up my life. I swear by your very life I am ashamed even of this my heart that knows my story, how much more then of another a heart ( if it knows my story )? How should such a woman as I stain, by evil report, a family pure as the rays of the moon, or give up the sense of shame, descended to me from my forefathers, or turn my mind to a task act that befits only an ordinary

maiden ? I, therefore, not being intended by my father ( to be given in marriage to Chandiāpīda ), nor given by my mother ( to him ), nor consented to by my elders, shall give no word to him, nor send him anything, nor shall I show the ( slightest change of ) expression. That conceited prince Chandiāpīda has forcibly made me, who am like a timid, helpless and mean woman, worthy of the blame of my elderly persons. Tell me whether this is the conduct of the great, or whether this is the reward of friendship, since my mind, that is as delicate as fresh lotus-filaments and shoots, is thus overwhelmed. For, maidens should not be lightly treated by young men. Generally, the fire of love burns first the sense of shame ( of young women ) and then their hearts. The arrows of Cupid first shatter their modesty and other qualities, and then their vitals. Hence do I bid you farewell to meet you again in another birth. No one else is indeed dearer to me than you. I shall wipe off my stain by making the atonement of giving up my life.' With these words she remained silent.

147. As to myself, to tell the truth, I, as I knew nothing of the matter, requested her sorrowfully, like one ashamed, or afraid, or bewildered, or deprived of consciousness, thus : 'O princess, please tell me. I wish to learn what prince Chandiāpīda has done to you, or what offence has been committed ( by him ), or by what

discourtesy he has troubled your mind, that is as delicate as a night lotus and that does not deserve to be troubled (by any one) On hearing it, the princess will give up her life only when I have first killed myself' Thus addressed by me, she again said 'I shall relate (everything) to you Listen (to me) attentively In my dreams that clever rogue comes daily and employs the caged parrots and *Sārikas* as messengers in (conveying to me) secret messages He considers even refusal as jealousy, he regards abuse as a joke, he deems even silence as honour, he looks upon even the enumeration of his faults as a means of remembering him, he regards even contempt as unfettered love and esteems the censure of the people as fame

148 Having heard her speaking thus I, being full of the feeling of joy, thought to myself 'Oh ! she has been really drawn far by Cupid with reference to Chandiapala If indeed the mind itself of Cupid be pleased with the prince Chandiāpala under the guise of Kādambari, then his innate virtues that were developed (by him) with care, have repaid him, his glory has brightened the quarters Then I openly said with a smile : 'O princess if it be so give up your wrath, and be pleased You will please not blame the prince for the faults of Cupid These indeed are the rash acts of that rogue, Cupid, and not of the prince' When I was thus speaking, she again replied to me out of curiosity :

' As for this Cupid, or whoever he be, tell me what forms he assumes.' To her I respectfully said, ' O princess, how can it have a form ? It is a bodiless fire. To be more explicit, he causes heat without manifesting flames. Without exhibiting a mass of smoke, he makes the tears flow. Without showing the heap of the particles of ashes, he shows paleness. And that being does not exist in this wide world, that is not, or has not been, or will not be the victim of his shafts. When he takes his flowery bow in hand, he pierces even a strong man with his arrows.'

149. After hearing this and pondering for a while, she replied : ' O Patrakekhā, this person ( i. e. I ) has been compelled by Love to feel affection for the prince, as you say. All these forms of his and even more are found in me. As you are not different from my heart, I now say to you alone ( all these things ). Instruct me ( then ) what is proper under the circumstances, I am not conversant with such matters. Moreover, my heart feels death preferable to life, as I, feeling great shame, have become an object of the blame of my elderly persons.' I again said to her who spoke thus : ' Enough, enough ( of it ) now. O princess, why do you vainly persist in dying ? A boon has been offered to you by the god of Love who is pleased ( with you ) even when he is not worshipped by you. How can elderly persons blame you in this case, when Cupid makes plans

about you ; who are a maiden, like an elderly person ; when, like a mother, he approves, and, like a father, gives you away ; when, like a friend, he produces longing in you ; and when, like a nurse, he teaches you the conduct of love-affairs in your youth. How many (instances) of those that chose their husbands for themselves shall I quote to you ? If it were not so, then the ordinance of choice-marriage in the law-books would be simply meaningless. Then be pleased, O princess. Away with your persistence in dying. I swear by the touch of your lotus-like feet. Entrust me with a message. I shall go and bring here prince Chandrapida who is the beloved of your heart.' When I spoke thus, she, as if drinking me with her eye that was wet with the water of affection, and as though supporting herself by modesty that is natural to maidens though her heart was overpowered by great delight, gently said to me :

150. I know your intense affection. Simply, how could women, naturally tender as a young S'irisha flower, possess such an audacity, especially maidens (like me) that are quite young ? Inconsiderate are those who themselves send messages, or approach (their lovers) ; I, a mere girl, am ashamed to send a thoughtless message myself. Or what word shall I send ? If I were to say, 'you are very dear to me,' it would be superfluous. To say 'Am I dear to you ?' would be a foolish question. To say 'My love for you is very great' is the

speech of a prostitute. To say 'I whuld not live without you'—it is contrary to experience. To say 'Cupid overwhelms me,' would be a censure for my own fault. To say 'I am given to you by love' is only a means of coming to meet him. To say 'you are forcibly held up by me' would be the audacious speech of a harlot. To say 'you must needs come' would be the pride of beauty. To say 'I shall come to you myself' would be fickleness (characteristic) of women. To say 'this servant is solely devoted to you' is light-heartedness in expressing one's devotion. To say 'I cannot send a message for fear of a refusal' is to rouse the sleeper. To say 'I shall be in a dreadful condition on account of my grief due to the fact that I continued to live contrary to my expectations' would be (the words of) intense love. If I were to say 'you will know my love by my death'—it is quite impossible.

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PART II.

(**UTTARABHĀGA.**)

1. Moreover, if the prince (Chandrapila) were now brought back, my very sense of shame, being ashamed of sickleness, would not show herself to him. Embarrassment, being perplexed by the knowledge (on the part of Chandrapila) of the changes wrought (in me by Cupid, would not itself stand in his presence. Despondency, being chilled by the fear of not having duly honoured (Chandrapila), would not itself approach him. Lightness of heart itself, being regardless enough to have approached him of its own accord, will not be certain of being accepted by him. Fear itself, being afraid of the fault of bringing him back against his will, would not face him. If it be not possible, for some reason, to prevail upon him (to come here) even by falling at his feet on the part of my dear friend (Patralekhā), who endeavoured out of affection for me, either on account of the feeling of shame on the part of elderly persons, or out of concern of the duties of a king, or owing to the happiness (he felt) at the sight of his relatives whom he had seen after a long time and who were brought up with him, or on account of the desire of avoiding the trouble of coming back again (to Hemakūṭa), or on account of his great love to stay in his own palace, or out of love for his motherland, or on account of his not desiring this person of his,—even then it matters very little. What more has now happened? I am the same Kādambarī, who was seen by the prince, reclining on a bed of flowers in the snow-house, which, though it had dew in

the form of masses of the particles of snow, only removed the outer heat of the body merely, and which had become the meeting-place of all lovely objects. These are the very eyes of mine whose longing for seeing him is not yet superfluous and within the range of whose sight he had come. This is that same wretched heart, that is vacant on account of its not knowing what to do and that was not able to hold him fast in it, although he had entered into it. This is that same body that stood indifferent for a long time even in his presence. This is that very hand, which, out of a false regard for my elderly persons, did not offer itself to him. Chandrapida too, who did not care for the pain of others, is the same who came here twice and returned (home). That Cupid, who had only five arrows, is the same who had exhausted all his arrows (by discharging) at me alone, and hence who was powerless elsewhere (i. e. against Chandrapida) and of whom you spoke to me (before).

2. I have declared solemnly to Mahās'veta that I would not marry as long as she was distressed. To her I have again said : 'O princess, do not bring this thought to your mind. This is a bad idea. This Cupid is very terrible and works evil. He may even deprive (a person) of life on account of the love in one's heart when the beloved person is beyond one's sight.' She replied : 'Even this does not exist in my case. The prince, pictured to the mind by my imagination, always shows himself to me, not being observed (by others), even

in the presence of men, like one possessed of miraculous powers,—he being handed over to me either by my fate or by separation, or by youth, or by love, or by pride, or by heart, or by some one else. Moreover, he is not so hard-hearted as to desert me all of a sudden like that (real Chandiapda). He himself is afraid of being separated from me. He is not day and night anxious for Lakshmi. He is not the lord of the earth. He does not care for the Goddess of Learning. He does not add to his fame. I have already told you how I see the prince, who is simply a cause of making ignorant people (like myself) and who is a deceiver. I see him day and night when I am sitting, standing, wandering, sleeping, keeping awake, with closed eyes, walking and dreaming. I see him on the bed, in the beautiful pavilion, in the lotus-beds round the house, in the gardens, in the pleasure-lakes, on the pleasure-mountain and in the young mountain streams. Then enough of this talk of bringing him back.' When she was speaking thus, she closed her eyes as if she fainted all of a sudden, she hung her face downwards as if it were a red lotus a little darkened; she then stood silent like one engraved.

3. On hearing it I began to reflect. 'True it is that the lover pictured in imagination, as referred to above, is indeed a very important support of life to those who are separated, mostly to women of noble families, and particularly to maidens.' While I was

thus thinking, the day became red ( i. e. drew to a close ) as if flooded by the liquid in the form of the story of the love of Kādambāī. In the meanwhile, young girls, coming ( there ) and executing their respective duties, who had held lamps ( in their hands ) from afar and who formed themselves into circles, with lamps that emitted fragrant smell because they were filled with perfumed oil, surrounded me. Then I again requested her, who looked like a Champaka creeper covered with fresh and thickly spread buds : ' Be pleased, O princess ! you will please not betake yourself to sorrow that torments the heart, as you do not deserve it. Check your falling of grief. Here do I come back with Chandrāpīda ! ' Having then quickly opened her eyes at these my words which contained the name of the prince ( Chandrāpīda ), like a woman, fainting through ( the effect of ) poison, ( who opens her eyes ) by ( the reflection of ) the incantation that removes poison, she longingly looked at me and asked her attendants, ' Who is there in this place ? '

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4. Thereupon maidens, whose bodies were shining with white robes, ran forward requesting for an order through the garrulous bees on their lotus-like-ears. Casting an eye on them all one after another, who were looking at her lotus-like face and who awaited her commands, she took her seat on an emerald stone slab and said : ' O Patralekhā, really I do not speak this

to you, simply because it would please you. Looking at you alone, I am holding this life. Still if you persist that, then do accomplish the desired object." So saying, she showed me a great favour by giving me her personal garments, ornaments and betel-roll, and dismissed me." Having narrated this (to Chandrapilla), she slightly bent her face and again gently said to him: "O prince, I, in whom boldness is engendered by the great favour shown afresh by princess (Kālambati), respectfully ask you, being afflicted at heart: Has the prince done what is worthy of his nature, that is affectionate to those that are distressed, in discarding the princess who is reduced to such a condition?" Chandrapilla also, who was thus requested by Patralekha full of taunt, became very much perturbed in mind, although he was naturally firm-minded, and replied loudly in such a manner that the words came out falteringly on account of the distraction due to the flow of tears: "O Patralekha what shall I do? I was made the source of such sorrow of the princess (Kālambati) and of the taunt you gave me, by this my wicked and foolish heart—that is badly taught, that is proud of my knowledge, that fancies itself to be wise, that is not well educated, that entertains bad notions and that pretends to be firm,—which made me think,—as I was placed on the swing of doubt on account of the (various) possibilities, viz. because I had never before seen heavenly damsels, because I looked upon (her gestures) as graceful acts

quite in keeping with her superb beauty, and because I thought it impossible that such longing with reference to me could exist ( in her ),—that whatever the maiden was made to exhibit, in order to convey ( to me ) her internal agitation, by that god Cupid who is a good teacher of dancing exhibiting the feelings of love, with reference to me, was simply natural to her I think that this must be some curse ( pronounced ) on me, that causes the mind to be infatuated Otherwise, how should my mind have been misled in respect of clear signs of love, about which a misgiving on the part of a person of undeveloped intelligence also is not proper Now let alone those (signs), that are manifested through abashment such as a smile, glances, gossip, wanton and amorous pastimes, whose operation cannot be marked easily on account of their being very subtle and which may be due to other causes ( than love ) also What indeed did she not convey in at once placing round my neck, unlucky as I am, this necklace which is fortunate in enjoying for a long time the contact of her neck ? Moreover, you have personally witnessed what took place in the snow-house Then has the princess said all this otherwise, as she was distracted by her feigned anger ? Through my comprehending things wrongly, the entire blame lies at my door. I shall, therefore, now act in such a way, employing my life also (at her service), that the princess will not take me to be solely so cruel-hearted. While Chandrapati was speaking thus, a

door keeper with a cane in hand, entered without at all being announced and respectfully said after making a bow, "O prince, queen Vilāsavati has ordered you saying 'I have heard from attendants who were talking that Patralekha who had been kept behind, has again returned here today. There is no distinction in my love for you and for her and so (with this feeling) I have brought her up. Moreover, for a considerable time you have not been seen by me. Hence do come here along with her. The sight of your lotus like face that is hard to get, is obtained after a hundred longings.'

5 On hearing it, Chandrāpida too thought to himself 'Oh! my life is fluctuating on account of the doubt (as to what should be done). My mother is lying uneasy, not being able to see me even for an instant while the favour of the princess (Kādambari), that is causelessly wholesome has thus demanded my arrival through Patralekha. The affection of the mother is intense as it constantly flows from the very birth, while my heart is favourable to the desires (of Kādambari). The pleasure of serving the feet of the father should not at all be given up, but this wretched Cupid is tormenting. The caresses of my elderly persons draw me, but my longings (for Kādambari) are unendurable. The attachment of kinsmen is closely adhering, but a fresh request excites curiosity. Hereditary kings look at the face (merely), but the fruit of life is to see the face of the dearest person. The subjects are attached to me, but

the love of the Gandharva princess is still greater. The mother land is hard to be given up, but princess Kadambari should be accepted (in marriage) My mind is not able to brook delay, but the distance between the Hemakuta and the Vindhya mountain is very remote " While thus thinking he, being escorted by the female door keeper and taking support of the hand of Patralekha went to his mother

6 And there he passed the day, with the unbearable longings of his heart unnoticed by him on account of the happiness due to the various sorts of caressing treatment that he received from his mother,

7 When the night that darkened the ten quarters approached, as if it were the anxiety of his own heart, and when the evening breeze began to blow very mildly, although Chandrapida, lying on his bed, closed his eyes, he could not secure the diversion due to sleep, and so he brought the form of Kādambā, who had become the home of Cupid, before his mind that fell as if for rest after the fatigues of the journey to Hemakuta. Only he became emaciated, his body being boiled inside and outside by the fire of love day and night but he did not give up the tenderness of his heart that increased every moment. Although he was attended by the very unsteady Cupid, he guarded his external features from the eyes of the people, but did not guard his life against the shafts of Cupid, because there was no remedy against them, or

because it was very hard to avoid him. He betook himself to the slenderness of his body alone and not of his sense of shame. He did not care for taking his meals, but he cared for the rules of conduct handed down in his family from generation to generation. He gratified only the { desires of his } subjects, but not the yearnings of Love. He disregarded pleasure alone, but not his firmness ( of mind ). The days having thus elapsed, one day he came out of the city, as he obtained no rest as though on account of anxiety, and following the banks of the Sipra roamed on foot alone over a very long distance, and while wandering he saw horses coming with full speed towards the temple of the son of Rudra.

8. On seeing them, he was excited with curiosity and so he sent one of his men to ascertain who they were. Then having himself crossed the river Sipra in knee-deep water, he stood, in that very temple of the god Kārtikeya, waiting for the news that the man would bring back. Standing there he cast his eye towards that very multitude of horses out of curiosity, and drawing Patralekhā, who was standing by his side, by her hand, said to her: 'O Patralekhā, mark whether this horseman who is seen in front of all is Keyuraka.' When he was just speaking thus with her, he saw Keyuraka, who learnt from the person sent about Chandrapīda's being there, who dismounted from his horse within sight of Chandrapīda and came towards him ( on foot ) even from

a distance, and who conveyed without being asked the miserable plight of Kadamban without using any words. On seeing him, he manifested his love for him and called him saying 'come along,' and embraced him, who first hurriedly made an affectionate bow and then came near, with his arms that were extended very far. When he again made a bow after turning back, and honoured all his companions with enquiries about their health, he again and again looked longingly at Keyuraka who was standing in front (of all), and said - 'O Keyuraka, your very sight has announced that the princess along with her retinue is quite all right. When you have taken rest and are at ease, you will please tell me the purpose of your arrival.' So saying, he mounted the she-elephant, brought near by the driver who approached hastily, made Keyuraka, who was saying 'whence can this person get happiness?' sit down at his back, made Patrakekha to mount, and then went to his palace. There forbidding the entrance of all princes, he entered his favourite garden with Keyuraka and his attendants and with an uneasy heart performed the duties of the day mechanically. After performing them, he, accompanied by Patrakekha alone, dismissed his servants very far and calling Keyuraka near said to him: 'Keyuraka, now tell me the message of princess Kadamban and of Mahāsveta accompanied by Madalekhā.' When Chandiśpida spoke thus, Keyuraka also moved forward with modesty and said: 'O prince, what

shall I say to you ? I have not brought even the slightest word from princess Kālambati as also from Mahāśvetā accompanied by Madalekha. The moment I communicated to her the account of the departure of the prince to Ujjayinī on my return after giving Patralekhā in the charge of Meghanāda, Mahāśvetā looked upwards, heaved a deep and hot sigh, said 'Oh ! it is so !' with dejection, got up and again repaired to her own hermitage for (practising) austeries. Princess Kālambati also was, as it were, at once struck with an iron club on the chest. She was as though struck on the head by the thunderbolt that fell down all of a sudden. With her eyes closed on account of their being contracted by inner torment, she looked as if fainted, like one robbed, like one overwhelmed, like one deceived and like one bereft of mind. She was not aware (even) of the fact that Mahāśvetā had gone away. She remained (there) for a long time opening her eyes as if she were distracted, as though she was ashamed, as if she had forgotten (everything) with her eyes steady through astonishment. As if angrily she ordered me to communicate it to Mahāśvetā. She again turned her face to Madalekhā and said with a smile of bewilderment: 'O Madalekhā has any other person done it before, or will any one else do what prince Cbanduprī has done ?' She then got up, forbade the entrance of all attendants and lay down on a bed, covering her head with her upper garment.

She did not then talk even to Madalelha whose heart suffered the same torment. Thus she remained for the whole of the day. The next day early in the morning, as if censuring me, when I approached her with the words 'I experience this plight when you in spite of your strong bodies are as persons in a moribund state', as if reviling with the words 'I have nothing to do with your standing by my side', as if upbraiding me with the emotion of her inner wrath with the words 'Why do you stand before me?', she looked at me for a long time with a glance that was troubled by the agitation due to the excess of the flood of tears. When looked at in that way by that sorrowful princess, I considered myself to have been ordered by her to go, and have come to your feet without even communicating the princess (about it). (If hope) the prince will be pleased, therefore, to favour Keyuraka whose mind is anxious to save the life of a person who is solely dependent on the prince, by giving an attentive ear to his request. At present Kadambani is experiencing great torment for you. What shall I do? Tell me, how can I tell her intense longing to you? In what style of composition can it be described? By what means can it be manifested? In what way can it be communicated (to you)? By what means can it be disclosed? With what tormenting pain can it be compared?

9 A swoon, that came over Chandrapala as if through compassion for the production of sorrow it

bearing the anguish of Kādambā and that as if gave a signal (to Keyuraka) by closing (his eyes), viz. 'Well, now I cannot listen to you any longer', prevented Keyuraka, who was thus speaking to him, (from proceeding further) There was, therefore, no end to the relation of her condition.

to Chāndrāpūra, whose eyes were closed in a swoon in that way as though he was thinking of her alone, who was brought back to consciousness by Keyuraka who held his body in haste, by Patrālekha who took in her hand the fan and by fate that was ready to subject him to the lot he was destined to experience, and whose throat was choked by the tears that were suppressed within, replied to Keyuraka, who was as though afraid of him on account of the fault of himself causing pain to him, in a somewhat faltering voice :

11. "Keyuraka, that you were not directed to come here by princess Kādambā, who never contemplated the possibility of my again coming to her, taking me to be one whose heart is excessively cruel as though no affection (for her) was produced in me; that you were not entrusted with any message by Mābas'veta who has withdrawn all her affection (for me); that I was not scolded by Madalekha through you;—all this has been communicated to me by Patrālekha. Princess Kādambā does not apprehend her real worth on account of her noble birth, her majesty, her generosity, her

even disposition (in happiness and distress), her courtesy and the extreme tenderness of her nature. There it was the command of princess Kādambā alone that was at fault. It did not cruelly send itself to her slave (i. e. myself, Chandrapūda) who was only waiting for the throbbing of her lip (to issue orders) and who stood in front of her. It paid heed to the sense of abashment that is an obstacle to happiness, that is simply clever in causing pain, and that does not care for the distress of others' hearts, but it did not pay heed to the condition of the princess that predicts danger to her life. Or how was there such an infatuation on the part of the princess' attendants that in spite of her unwillingness she was not forcibly made to issue (the command). What abashment (must she feel) as regards a slave who is completely under her control? What regard (need she show for him)? What sort of entreaty (need she have made to me)? And what means this want of confidence in me, that she accepted such extremely dreadful pain for herself who is as delicate as the S'irisha flower, but did not fulfil my longing? Or to conceal (one's feelings) is but natural in the case of women, especially in the case of maidens who have not yet given up all the characteristics of childhood and in whom the sentiment of love is not yet fully developed and is therefore not mature. Granted that it was not possible for the princess to entirely give up the sense of abashment towards this person. Madalekha is her second heart. Then why did she not care for the body

of the princess that was thus being tormented by wicked love ? Why did she not tell (that) to me in my ear when I was there ? Now after hearing it, what shall I do when the journey can be accomplished only after a series of days ? The body of the princess cannot endure even the fall of the flower of a creeper struck by the Malaya breeze. The shafts of love cannot be suffered even by persons who possess an adamantine heart. One cannot say what will happen after a moment. Probably the princess also must experience these feelings. As I see that wretched destiny has begun to act perversely,—(destiny) that is solely bent upon causing pain, that is clever it bringing about strange combinations, that does any thoughtless act, and that is provoked without a cause, —I think it will not stop with this much. Otherwise, where his coming to the land of superhuman beings by vainly following the couple of the Kinnaras, where his seeing there the Achchhoda lake when he was thirsty, where his listening to the sound of music of some superhuman being when he was taking rest on its bank, where his seeing Mahā'yeta when he went there to find out its source, where your coming there along with Taralika that introduced my going (to Kājambati), where my going to Hemakuta along with Mahā'yeta, where my seeing the princess there, where the production of love for the princess for this person, and where the intransigible command of my father to return when my longings were not fulfilled ? The accursed fate, having first raised me

very high, has again thrown me down,—fate, that does what is improper and that is prompt in performing the task appointed by the force of my actions. Still I shall endeavour to serve the princess”

12 When Chandrapala was just speaking thus, the sun withdrew its thousand rays, as though taking compassion on him, saying ‘He is already very much tormented by this very condition of Kadambani; then why should I afflict him in addition by my own lustre? When in course of time the moon also came up the summit of the eastern mountain and when the evening time was full, Chandrapala, throwing his limbs on a slab of moon-stone in the same favourite orchard, said to Keyuraka who approached for shampooing his feet. ‘Keyuraka, what do you think? Will princess Kadambani remain alive till we return (to her)? Or will Madalekha be able to divert her (thoughts, till that time)? Or will Mahavetā again come there to console her? Will she (Kadambani), being distressed by my acquaintance (with her), act according to their request that she should take meals? Or shall I be able to see again her face, the corners of whose mouth are smiling, the pupils of which are a little unsteady and the eyes of which are long like those of a terrified fawn?’

13. He, too, respectfully said: “O prince, summoning up courage, you should make an effort to go there (as soon as possible). Let alone her friends that

are near or her attendants. Nor, her longing to see you does not allow her even to shut her eyes at her will. Her heart is supported only by the hope of being united with you. Heavy breathing is attentive to her mouth. Horripilation does not leave her body even for a moment. Tears stand in the way of her eyes day and night. Wakefulness keeps its eyes upon her even at night. Agitation does not bear that she should remain alone. Life itself does not go away from her throat." He ordered Keyutaki who was speaking thus to take rest. He then himself dwelt upon how he should depart ( to see Kadambari ) If, in the first place, without telling my parents, without falling at their feet, without being smelt on the head by them, without receiving their blessings, I were to leave ( my palace ) all of a sudden and go without minding the words of my father or mother like a self-willed person, then even if I go whence can I get happiness, what good would I derive ( thereby ) and whence can I get the attainment of my fruit ? How can I make my heart happy ? Or rather never mind this thought which has reference to the future. Leaving the palace, how I can I go ( unnoticed ) ? For, my father has laid the responsibility of the kingdom on me alone, having taken it off from his own shoulders. When I, therefore, without telling ( my parents ), go out ( of the palace ) even a step, surely the ( tributary ) kings will follow me in all the eight quarters. Never mind these kings who are bent upon doing service. It, however,

occurs to me that even my subjects, who have enjoyed happiness, will run after me leaving behind their sons and wives through their affection for my father. Moreover, who else is there to my father to whom he would transfer his affection for me, and remain consoling himself when I depart, being angered by my immodesty, saying 'Let him go; What is the use of him whether he goes or comes? Looking at the face of whom else would my mother derive comfort and not trouble my father himself with her lamentations for bringing me back? When my father follows me (in pursuit), the whole earth itself, together with its eighteen continents, will be following me. Then where can I go? Where to start, where to take rest, where to go, where to eat, where to run away, and where to hide myself at that time? When I am found out by them, how can I show my face to them? When they put me a question, what answer can I give? Even if I somehow escape them through my good luck, still what shall I, an unfortunate man, have accomplished by throwing in great trouble my father who should not be put into trouble (by me) and my mother in the ocean of sorrow due to my departure? Besides, my army also, that is troubled by journey for many days, has not returned as yet. It will then have to turn back from half the way and have to hurry on another mission. I shall, therefore, inform my father and mother and permitted by them shall go arranging a plan with them. However, what shall I tell them in that case? (Shall I say) that

Kādambā, the Gandharva princess, who is pained at heart for my affection and who is tormented by her love for me, is lying uneasy ? (Shall I say), I have a strong affection for her and shall not hold up my life without her ? Or (shall I say) that I have been ordered to marry her by Mahās'veta, who has become the cause of the support of the lives of us both ? Or rather (shall I say) that this Keyuraka, being unable to bear her grief, has come here to take me (to her) out of his devotion for her ? There is no other pretext that I can put forth for my return (to Kādambā). After subduing the earth, I have just now returned (home) after more than three years. My army itself has not yet returned. Without putting forth any cause for going, how shall free myself ? How will my father or mother leave me ? This object being one which is to be accomplished with (the advice of) a friend, if any mishap befalls me what shall I do alone ? Vais'ampāyana also is not by my side. What shall I do ? Whom shall I ask ? With whom shall I consider ? Who will give me good advice ? Who else will produce determination in me ? Who else has got discriminative intelligence ? The learning of whom else is to be followed ? Who else knows to speak (what is opportune) ? Who else has got an extra ordinary affection for me ? With whom else shall I share my grief ? Who else will be unhappy when I am unhappy, and happy when I am happy ? Who else is an object of telling my secrets ? On whom else shall I throw the

burden of my duties and be happy at heart ? Who else can be absorbed in my work ? Who else (but Vaisampāyana) will be able, after reconciling my father and mother provoked by me (by my departure), to take me (to them) ? ' While he was thus reflecting, that night, though tedious on account of sorrow, passed away. Early in the morning he heard a rumour that the army had returned as far as Das'apuri. On hearing it his heart being relieved, he thought to himself: " Oh ! blessed am I ! Oh ! I am much obliged by fate, since, immediately after I thought of him, Vaisampāyana, who is my second heart, has returned." Being beside himself with great joy and seeing Keywaka enter, he said to him when he made a bow even from a distance : " Keyūraka, know that the accomplishment of our object is now sure and certain. For Vaisampāyana has come "

14. He, however, on hearing it, although vacant in mind on account of the anxiety caused by (Chandīpṛḍa's) delay in going, said, ' A lucky event has taken place. It is a great cause of happiness to your heart.' Then he approached Chandīpṛḍa, sat by his side, continued the talk about the arrival of Vaisampāyana, and then respectfully said to Chandīpṛḍa who had dismissed all his attendants by a sign : " Prince, this condition itself (of Kādambāī) undoubtedly foretells your departure. The prince will surely secure the princess. By whom and when was the moon seen bereft of the

have such enthusiasm which cannot bear (to see) my sorrow and which is regardless of your physical strength? Your idea is, therefore, right. You should go for supporting the life of the princess. For assuring her as to my coming, let Patralekha, too, accompany you before (me) to the princess. She also is an object of favour to the princess. I think that a certain amount of confidence will surely arise (in Kadambani) on seeing her. Moreover Patralekha also entertains a feeling of affection and devotion for the princess." So saying, he saw Patralekha herself sitting behind him. She, with her face slightly bent, said, 'Let the prince order me (what I should do for him)'. When she had made up her mind to start (with Keyuraka), he ordered the female door-keeper to call Megharāda. He then himself called Megharāda, who had come just after the order was given, who had made a bow from a distance and who was waiting for his command, and ordered him with courtesy: "O Megharāda, accompany Keyuraka in front along with Patralekha as far as that spot to which I sent to you on a former occasion to bring Patralekha. After seeing Vaishampayana, I also shall come to that place on horseback immediately after you." When Megharāda made a bow, saying 'As the prince commands', and started to make arrangements for a quick march, Chandrapāda, after giving that order, said 'Friend, why delay now?' and affectionately called Keyuraka who rose to make his obeisance at the time

of departing, after the departure of Meghabāda, looked at him again and again with a tearful glance and embraced him with arms the hair on which stood on end. He then took off from his own ear his ear ornament that was charming on account of many colours and that looked like a message, and placed it on his ear, and said in such a way that the words came out faltering on account of his throat being choked by tears : " Keyūraka, you have not at all brought to me any word from the princess. Therefore, what reply shall I send with you that will be worthy (of her) and new ? She should be respectfully told : Even as to that (request), why should I trouble you with bearing the burden of false abashment ? Patralekhā herself is going to the princess' feet. She will tell (everything)" While he was just speaking thus, he candidly turned his face to Patralekhā, who all of a sudden had to experience the pang of separation from him, who was not able to check the flow of tears though she made efforts (to check it) with the fear of being inauspicious (at the time of departure), and who was about to fall at his feet, and with folded hands said : O Patralekhā princess Kājambarī should be requested by you after presenting to her my salutations with my head bent (to her) upon which my hands are folded, saying : " How can he, who deserves to be placed at the head of all villains, who went away without honouring the princess even with a bow although

she, on account of the kindness of her disposition, showed him great favour in that way even on his first visit, and who perverted all the (following) qualities into blemishes, request the princess to accept him again having regard to another quality of his ? Intelligence was perverted into dullness, knowledge into foolishness, firmness into unsteadiness, tenderness into harshness, greatness into levity, sweetness of speech into its harshness, tender-heartedness into cruelty, firmness into fickleness, courage into timidity, kindness into cruelty, straightforwardness into deceitful tricks, truthfulness into the presentation of an affected tone of the voice, firm devotion into disrespect, tenderness (of feeling) into crookedness, the sense of shame into audacity, generosity into meanness, courtesy into want of magnanimity, humility into egotism, gratefulness into ungratefulness, and good disposition into fault-finding nature. On account of what quality is the princess to accept (me) ? That very speech of mine, which, not caring for your permission to go, requested you because there was no check (upon my saying) ' I am going', now requests you thus : ' The princess herself should so make an effort for sustaining her life, that my arrival there would not be fruitless or that the world would not be a mere void.' After charging her with this message, he again said : " Patralekhā, while going, on the way, you also should not mind the pang of separation from me. You should not be careless in decorating your body, nor should you be

irregular in taking your food. You should not follow any path whatever that is unknown to you. You should not halt in any place you like without carefully observing it, nor should you dwell there. You should not admit to your presence any person whoever is not known to you. You should always be vigilant over your person. What shall I do ? The life of the princess is dearer to me than you, and so I am sending yourself alone to her for its sustenance. Moreover my life also is in your hands alone. So you should please guard your self with effort." So saying he affectionately embraced Keyuraka, again directed him to give attention to her (i.e. Patralekha), and dismissed him with an order, viz 'You yourself should come back along with her to take me (to Kājam-bā) as far as the hermitage of Mahās'vetā.'

16 When Patralekha set out along with Keyuraka, his mind became vacant, being engrossed in such thoughts as 'Will they go quickly or not ? Will delay be caused while going on their way or not ? In how many days will they return ?' So he remained there for a while, sent a messenger for ascertaining the news about his army, and went to the feet of his father to free himself for bringing back Vais'ampāyana who had not been seen by him for many days. And there he made an obeisance to his father after a broad way was given to him to (enable him to) see (his father) by the door-keepers that stood away hastily on both the sides.

17. Then Tarapida, on seeing Chandrapida making him a bow even from a distance in that way, gravely asked him to come near with a voice full of great affection, that resembled the thunder of a cloud that was deep on account of the weight of water. He then approached him who had made a bow to Sukanasa even while running in haste, and forcibly made him sit on a footstool dragging him aside when he was sitting on the bare ground by his side, and, looking at him for a long time with an eye whose longing to see was not satisfied, and touching with his hand his limbs, great and small, that were all the more beautiful because he attained blooming youth, said to Sukanasa pointing out to him 'Sukanasa, see, here is the line of the beard of Chandrapida that is spreading and appearing all round (on his face)! He has reached the stage that is proper for marriage ceremony. So take counsel with Her Majesty Vilisaviti and find out for him some princess whose beauty consists in her noble birth. I could see the sight of my darling son that was very difficult to be seen. We shall now rejoice ourselves by seeing the lotus like face of our daughter-in law.' When Tarapida said this, Sukanasa replied .

18 "Your Majesty has thought of a right plan. Chandrapida is a man of critical faculty and has thoroughly studied all the loves. He has fully mastered all the arts. He has attracted all his subjects towards himself as also he has taken the hands (as if in marriage) of the women

of seeing the face of your daughter-in-law?", and is bidding you to perform the auspicious marriage ceremony. You should be asked 'What else do you order?' Let the queen point it out. Although I tell you, why do you now turn your face to the other direction through abashment? When you are asked, you do not say what is to be done. You have now become the mother of a bridegroom. I know your want of affection for Chandrāpiṭa, since you show want of concern for these things and also contempt (for them)!" Rejoicing himself at heart with these and the like talks that were full of jokes, he remained there for some considerable time and then set out for taking his meals.

19. Chandrāpiṭa also, having obtained his father's permission to go to greet Vaiśampāyana through S'ukapāśa himself, took his meals in the palace of his mother and passed the day by the diversion of making arrangements for receiving Vaiśampāyana. When the night descended (on the earth), Chandrāpiṭa was awake for a period of something more than two *yāmas* (i. e. six hours), although he lay on his bed, on account of his longing to see his friend. His enthusiasm for going was doubled by the rays of the moon that as if discharged all the missiles of Cupid in order to hurry him for the union of Kālambāti, and so he ordered for the sounding of the conch that was to be the signal for the march. Then very shortly, after taking all his equipments he mounted Indravyudha

who was in the courtyard and set out from the city. Going out of the city and crossing the river Sipā that was not far away from it, he began to proceed by the way that led to Da apura. By that time of the latter part of the night he then traversed three *yojanas* (i. e. 24 miles). Then when the wind, that gave delight to all and that was indicative of the cessation of night, began to blow as if for removing the fatigue of the journey, when the orb of the moon that kindled the face of the young maiden viz the West gradually became pale, when the sun, the eye of the seven worlds, rose on the summit of the rising mountain, and at a time when the eye was able to discern (objects), he all of a sudden saw his army, that had come by a night march, encamped in front of him as if only at a distance of half a *gavayukta* (i. e. two miles).

20 On seeing it, he thought to himself "Oh! it would be a good thing that I, whose arrival is unexpected, shall (be able to) see Vaisampayana on entering (the camp)'. Having thought thus, he left behind him all the princes together with his symbols (of royalty) such as the umbrella and the chowries, and, followed by three or four horses that ran with special speed, and covering his head with his upper garment, reached the army quite unexpectedly on Indrayudha who (also) ran with special speed, when all the people (there) were occupied with various actions. On entering he enquired at every tent, while yet on horseback, in what places

Vaisampayana resided. The women that were present there did not recognise him because he was a stranger. They remained occupied in such work as they had begun their faces were full of tears and of vacant aspect. They said to him, ' Noble sir, what do you ask ? How can Vaisampayana be here ? ' Thereupon he said, ' O sinful women ! why do you talk such absurd things ? ' Then, being absent-minded, not minding what they said, he did not ask other women (also) as his heart had been pierced inside (by sorrow) He did not see (anything), did not speak (anything), did not hear or look at (anything) and did not stand (anywhere) and did not call any body, like a frightened fawn, like a young elephant that is agitated because he strayed from the herd, and like a calf with its ears erect on account of its separation from the cow. He was not at all conscious of where he had been, why he had gone there, where he started, where he was going, what he was seeing, what he had begun, or what he was to do. He rode as swiftly as before as far as the middle part of the army, like one blind, or deaf, or dumb, or like a sluggard, or like one possessed by a ghost.

21. Having seen the faces of the thousands of princes, who hurriedly ran towards him from all directions knowing him to be the prince Chandrapila only when they recognised Indiryudha and when they saw the princes who followed him at the mere news (that Chandrapila had left to welcome Vaisampayana ), who

were not conscious of the dropping away (through haste) of their upper garment, whose eyes were full of tears and vacant, and who bent down at the same time in shame and in the act of saluting him, Chandrapida asked where Vaisampayana was. Then all of them, holding a consultation together, said to him, ' Let the prince first get down at the foot of this tree, and then we shall relate everything as it happened. At these words, which were more painful than even if they had mentioned (the truth) in clear terms, Chandrapida's heart was as though pierced inside by a dart. Swoon alone, that showed affection (for him) at the moment, supported (his life). He was not conscious of himself at the time when he was made to get down from his horse, when he sat down on a carpet and when he was supported by the crowned kings who were as old as his father and whose words could not be disobeyed. Even after regaining consciousness when he could see himself alone and not Vaisampayana, he like one confused in mind, said, ' What is this ? Where am I ? What is this that I have done ? ' and perceived nothing on account of his senses that had lost all their power. Sim-  
ply from the arrival of the army alone he could not think anything else but his (i.e. Vaisampayana's) non existence. As his mind was struck with that unendurable pain, he did not know what he should do and said, ' Should I scream ? Or holding up my heart should I sit silent ? Should I kill myself and deprive me of my life ? Or should I go alone to some quarter

and turn a recluse? As if oozing within, as if burning (inwardly), as if splitting into a thousand parts on account of sorrow, he thought to himself ' Oh ! this whole world, though lovely, has become void of any charm to me. The earth, though inhabited, has become void to me. The quarters have become dark to me, though I have eyes. My birth, though well sprung is (now) accursed. The fruit of my life, though well-guarded, is stolen. Whom should I see ? Whom should I talk to ? Whom should I trust ? With whom should I sit happily ? What have I now to do with my life, or even with Kaiśatā ? Where should I go for the sale of Vaiśampāyana ? Whom should I ask ? Whom should I prefer a request ? Who can offer me again such a jewel of friends ? Without Vaiśampāyana how should I show myself to my father or to Sukanāsa ? By saying what am I to compose my mother, who is overwhelmed with grief for her son, or Manoramā ? Is there any region that is unconquered, to subdue which he has remained behind ? Or is there any king that has assumed a hostile attitude, for making an alliance with whom he is delayed behind ? Is it that I have permitted him to study some lore that he had not yet learnt ? ' While yet with his face hung down, he raised these and other doubts in his mind for a considerable time. As his heart did not break he did not show his face to them considering himself as if embarrassed, as though he was an offender, as if he were

one who had committed a heinous crime, and gently asked them with great difficulty :

22. "When I came here, what sort of conflict had arisen here in the meantime ? Or did any disease arise, which was of an incurable nature and which was rapid in its effects, whereby this great fall of a thunderbolt has befallen me quite unexpectedly." Being thus addressed, all of them, who simultaneously covered their ears with their hands, said . 'O prince, may evil be averted ! Like your own person, Vaisampayana lives more than a hundred years' At these words he was as if brought back to life and then he, being full of the tears of joy, honoured them all by clasping their necks, and said . "Not thinking it possible that Vaisampayana would stay elsewhere even for a moment while he is alive, I put that question to you. These words that he lives have fallen on my ears. But now my heart is anxious to know what has become of him, since he has not come here ; where he is and on what occasion ; how you have come here leaving him alone , why he has not been brought here forcibly by you " Being thus asked, they replied : "O prince, please hear what has happened When you went away directing us with the words, ' After me you should look after the army and come slowly along with Vaisampayana', as the means ( of subsistence ) such as food, fuel and the like had been well stored, the army did not that day proceed on its march. The next day

when the kettledrum indicating starting was beaten and when the army was being made ready, Vaisampayana said to us early in the morning : ' The Achchhoda lake is reported to be very holy in the Puranas. We shall, therefore, bathe in it and then proceed further after paying homage to the great god, Siva, who has the portion of the moon as his head ornament and who is the source of birth and death, in the holy temple on its bank. Who has ever seen this land that is inhabited by celestial beings even in a dream ? ' So saying, he went to the bank of the Achchhoda lake on foot alone. And there on account of its extreme loveliness when he cast his eye on all sides, he beheld a bower of creepers on the bank (of the lake ).

23. On seeing it, he looked at it with an unwinking eye fixing it on that (bower) alone, as if it were a brother or a son, or a friend whose sight was not had for a very long time. He stood there for a considerable time as if he were paralysed or drawn in a picture. He was as if unable to support his limbs, as if overwhelmed by a swoon, as if left by his senses, with his limbs drooping all of a sudden. He sat on the ground as if remembering something indescribable in his mind, as if contemplating on it. He remained (there) quiet with his face hung down and showing no emotion and from his eyes continuous drops of tears fell down. Having seen him in that condition, the following thought occurred to us:

' Men of appreciative taste are drawn away by anything whatever, even though their intellects are steady on account of advanced age ; what then of those who are in blooming youth that is full of curiosity ? Hence surely when he saw this extremely beautiful land and was reflecting over it, his heart became so excited.' And before long we said to him thus : ' Here we have seen the highest limit of everything that is worth seeing. So get up ; let us now take our bath. It is very late. The army is ready. The whole of it is ready to start and is waiting for you. Why delay now ? ' He, however, though thus spoken to buy us, gave no reply whatever, as if he had not heard our words, as if he were benumbed, as if he were dumb, as if he were not taught to speak. He only looked at that very bower of creepers with his eye, the eyelashes of which did not wink, the pupil's of which were motionless and paralysed, from which a stream of texts fell continuously, and that was as if drawn in a picture.

that some cause for his dissatisfaction has indeed arisen all of a sudden through (the working of) his fate alone, and soothingly rousing him again and again for coming (along with us), we, who were pained by his doing such an absurd act, said to him who spoke in that way, though cruelly. '(You say), thus it is not proper for us to stay here. Is this then proper for you,—who got your birth from revered Sukanasa who is no less than the emperor Tarapida, who were caressed on her lap by queen Vilasavati, who were brought up together with prince Chandrapida, and who studied with such a great effort in that Hall of Learning—to stay (here) leaving everything that was given in the charge of you who are virtuous, while going, by Chandrapida, who is to you (as) an elder brother, who is your friend, who is your affectionate master, and who is the virtuous lord of the world. Who else (but you) possesses such a discrimination between what is proper and improper? Let alone our affection and devotion for you. If we go away leaving you alone in this tenantless forest, what will prince Chandrapida himself, whose nature is as cool as the moon, say to us? Are you and prince Chandrapida different (to us)?

25 'Then give up this delusion. Make up your mind for going' When he was thus addressed by us he said to us with his face that was slightly smiling in embarrassment 'Do I not understand even so much that you advise me to go? Moreover, without Chandrapida

I shall not be able to stay elsewhere even for a moment. This alone is the greatest means of rousing me. Still what shall I do? At this very moment, my power everywhere has vanished. To illustrate, my mind, as if remembering something indescribable, does not proceed to anything else. My eye sight, as if seeing something, turns not to any other direction. My heart, that is as though attached to something, knows nothing. My feet, as though chained, are not able to move anywhere even a step. My body is as if nailed in this very place. I am, therefore, unable to proceed by myself. If you wish to take me forcibly from this place, then in that case I do not think it possible that my life will continue. But if I stay here, I think my life will surely continue by that which, being indescribable and not determined (as to what it is) revolves in my heart, and by which I have been supported (so far). So, enough of importunity. You may go. May you enjoy the pleasure of seeing the face of Chandrapi till you are satisfied and as long as you live! Though I had obtained it, it was thus snatched away from my hands by fate, unfortunate as I am! When he was speaking thus, being again and again pressed by us through curiosity with the words 'What is this that makes you say so? Are you not coming to the presence of prince Chandrapi?' He replied - 'I feel ashamed to speak it out. Nevertheless, I swear by the life of my friend Chandrapi, if I know anything why I am not ab't to go from here. No matter, you have

personally witnessed this whole account So you may go With these words he remained quiet

26 After a while he got up and began to wander with fixed gaze under those various charming trees, in the bowers of creepers, on the banks of the lake, and in that temple, as if searching for something lost Wandering there for a long time, he, who was dejected at heart, heaved upwards with despondency and again took a seat in that dense forest of creepers We also stood near the creepers with the hope of rousing him When something like more than two *Yamas* ( i e six hours ) had passed, we requested him to take his meals, when he said : 'The life of my dear friend Chandiāpīda is dearer to me than my very life If, therefore, it goes away leaving (me) even forcibly, still I shall make an effort to hold it up But what if it does not go ? I am desirous of the sight of Chandiāpīda himself and not of death. Therefore, to request me in this case is unnecessary.' So saying he got up and bathed and took his meals with bulbous roots and fruits that were fit for forest residence When he had taken his meals, we also took ( our meals ) In this way alone, being astonished at heart we, day and night reflecting over his account as to what it was, stayed there for three days and have come here, having no hope of his coming or being brought, and having placed his servants there well provided with a body of men That we did not send a messenger in front ( of us ), one reason for it

was that he would not surely have reached the prince on the way while travelling, and the other reason was that you might not be put to the trouble of returning again the moment you entered (Ujjayini) after a long time."

27. Then Chandrapūra, whose heart was overwhelmed by dejection and amazement at once and the same time on hearing that account of Vaśampayana that was not to be thought of even in a dream, thought to himself: 'What again may be the cause of such asceticism of his that makes him give up everything and in which the forest residence is the sole refuge? I do not see any mistake on my part. Through the favour of my father, the prince, whose crest-jewels roll on his feet, do honour him also as they do me. Nothing is wanting to him also as to me in respect of all sorts of enjoyments that exceed even his desires. His command also, like mine, is never disobeyed. He also, like myself, shows favours (to others). Offenders do feel dread of him also, as of me. All prosperity is with him also as with me. On seeing him too, as on seeing me, a strong desire is produced in the people. Was he not, when coming, honoured with kindness worthy of the affection for a son by my father, or mother, or by revered Sūkṛata or by Manorāma? Was he reprimanded or beaten that caused him some pain either by my father or by Sūkṛata with a desire to see him more modest? Even then he is not of such a wicked disposition, nor is he not

devoted to his elders, nor averse to apprehending good qualities, nor fickle-minded, nor doing any rash act, nor of a mean nature like some ordinary person, nor vain by the fact of his being the son of a rich man, nor badly taught nor impudent, nor naughty on account of his being an only son,—that he would thus show disgust with his elderly persons, who obliged him in various ways since his birth, or that he would cease in his affection for them. This is not the (proper) time for such a calmness ( of mind ) He has not yet been placed in the order of a householder which is fit for learned men. He has not yet paid off the debt due to gods, Manes and men. Being bound by the threefold debt, where can he go without paying it off ? He has not led his family to stability by a line of sons and grandsons. He has not performed the great sacrifices in which a very large *dakshina* is given (to the priests). He has not beautified the earth with celebrated works such as a place of refuge, wells, places for the distribution of water to travellers, temples, lakes, gardens, and the like. He has not spread his fame lasting till the end of a *Kalpa* and going in all directions. He has not placed his elderly persons in happiness by obeying ( them ) He has not obliged his affectionate kinsmen. He has not made his friends as rich as himself. He did not make good people prosperous. He did not endow his dependents with gifts. He has not made his guests free from desire. He has neither seen nor heard of women. Since his birth he has not enjoyed the pleasures of this worldly exis-

tence. He has not secured even one of the four goals of human existence, viz. Dharma (i. e. performance of religious merits), Artha (i. e. acquisition of wealth), Kāma (i. e. satisfaction of all legitimate desires), and Moksha (i. e. final beatitude). What is this that he has done ?' Thus perplexed at heart he remained pondering under that very tree, and, although absent-minded, dismissed all the princes who were honoured with respect and to whom favours were shown as was proper, and getting up entered the temporary tent that was pitched at that very moment.

28. On entering, he was bowed down to by courtesans who were ( moving ) to and fro, whose dress was dirty because they had not decorated their body, and whose faces were dejected and sad, and by watchmen and other workmen. He then cast his vacant eye on Gandhamālana whose presence was indicated to him by the fragrance of its ichor, which ( fragrance ) seemed as if it were an attendant that silently keeps back the crowd of people, and then slowly went to his dwelling-place. And there removing all his equipments, he threw limbs on a bed and was being fanned by the wind coming from the tree-fans. His fatigue due to his journey thither was being removed gently by those who shampooed his limbs. He did not enjoy sound sleep, through sharp pain, though he was worried by wakefulness for the whole night. He only was again thus

plunged in thought that was the cause of other pain: ' If indeed, without being permitted by my father or mother, I go away from this very place throwing them in the great ocean of misery and without consoling his father S'ukanāsa and his mother Manorāma, who are distressed on account of the grief caused by separation from their son, then I also would be following in the footsteps of Vaiśampāyana. If I return and then again intend to go, my heart suspects the other alternative, viz., not being permitted ( to go in search of Vaiśampāyana ). Then what should I do ? Or rather, my fear that I would not be permitted is quite improper. As my mind is agitated by the thought of devising the means for going to Kādambarī, I am indeed laid under obligations by my dear friend ( Vaiśampāyana ) who, though he has abandoned himself and me, has in another way led to my going out ( in search of him ). Now, therefore, if I start to bring back Vaiśampāyana, neither my father, nor even mother, nor even revered S'ukanāsa can prevent me. After going there I shall proceed further on ( to Kādambarī ) by that very side along with Vaiśampāyana.'

29. Resolving thus, he regarded highly the sorrow caused by his being separated from Vaiśampāyana at that time, like medicine that gives happiness in the end, remained there for a while, and after taking rest, with his limbs rendered happy, rose to take his

meals when the conch indicating the third half of a watch was blown. After getting up he steadied his heart by the support of his own firmness alone, saying 'Kadambani and Vaisampayana are at one and the same place,' he, with his heart vacant, took his meals, again leaving aside all (other) princes. After taking meals, when the sun, thinking as it were 'Standing above him I shall very easily cause very great and unbearable heat, outstretching my rays simultaneously in all the eight quarters, occupied the middle of the sky, as if in order to lend a helping hand in causing torment outwardly to the fire of love that burnt inside and to the fire of sorrow due to separation from Vaisampayana, he got up and went to the cool bower surrounded by water, that was made on the bank of the lake that was as though a spot that defeated summer and that as if repulsed sun's light.

30 There by means of the boat in the form of his own steadiness he somehow crossed (i.e. passed) the day all alone,—the day, that was deep like the ocean, that was unbearable on account of thousands of longings due to love that was excited by the extreme loveliness (of the spot) and that enkindled the fire of separation from his friends by the coolness of the showers of water. In the evening when the sunlight became red, he came out, remained for a moment in the audience hall in a courtyard of his lodging (there), in the company of *princes* who were attending near, in mere talks about his *imperfections*.

and ordered (to his commander in chief) 'We shall march from here at the second watch. Make ready the army. He then, dismissing all the princes, dwelt (for the night) in that dwelling place. The whole of the army, that was anxious to see Ujjayini which was not seen by them for a very long time, even in the absence of the benedictory sound for marching, became ready and proceeded to go. Then when the night had come to an end together with the journey and when the morning time was clearly visible, he returned to Ujjayini (along with the army).

31 Then he heard on all sides from a distance people coming out of the city in distress enquiring about the account of Vaisampayana, discussing (about it) thinking (about it), and revolving it in their mind. On hearing it he thought to himself 'This is indeed the condition of persons who are strangers. What then of those persons by whom he was fondled on their lap or was brought up, or who enjoyed his sweet and endearing words when a child? Then without Vaisampayana my sight would be extremely painful to my father and to Sukanasa and to my mother and to Manoram. He, who was thus thinking and who fixed his eye full of tears on his nose, entered Ujjayini without knowing the whole account (about Vaisampayana). Dismounting at the royal gate, the moment he entered, he heard that the king accompanied by Her Majesty Vitisavati had gone to the palace of revered Sukanasa. On hearing it he

turned back and went to that very place. As he went near, he heard Manoramā lamenting thus in the inner apartment, as she was overwhelmed with the fresh sorrow and was also being comforted by Queen Vilāsavati herself : ' Ah I dear Vaisampayana, you are yet a boy fit to be fondled on my lap. How do you dwell all alone in that tenantless forest that is dreadful on account of hundreds of thousands of wild beasts and that is uninhabited ? There too, who has given you protection for your body, by bringing about the destruction of all animals ? Who secured for you there food that would come in the way of misery ? Who prepared for you a bed that gives you the pleasure of sleep ? Who feels sorry when you are hungry, or thirsty, or are desirous of sleeping ? After leaving my lap, O darling, you have not obtained even a bride who would share your happiness and sorrow. What I thought that as soon as you returned, I would request your father and see the face of your bride, was not only not accomplished, unlucky as I am, but, on the other hand, your face also is difficult to be seen. My child, please request your father and take me also there alone where it has pleased you to stay. Failing to see you I shall not continue to live. My darling, you have not disrespected me even in your childhood. Whence is such cruelty produced in you all of a sudden ? Whence is such a wrath for me manifested all of a sudden by you whose face I have never seen to be so full of anger since your birth—that you are

now staying (alone) leaving (us here) in this way ? Please come back, though you have gone away. I pray you with my head Who else is there for me? You have it seems, given up your affection for us by your dwelling in another country. How did such want of affection arise on your part in the case of Chandrapida whom you never failed to see even for a moment ? My dear child, good has not befallen you. You have placed in sorrow all your elders who deserve to be placed in happiness ( by you) I do not understand what you are going to achieve by doing so

32 He then was led to loss of consciousness, being as if paralysed by the poison of her lamentations that excited great pity, and as if reeling on account of the approach of sleep He steadied himself with great difficulty by resorting to his natural firmness, and on entering, feeling ashamed to show his face even to his father, with his face hung down he made an obeisance even from a distance to his father who was like the great ocean motionless at the end of the churning, along with Sukanasa all of whose limbs were steady and who resembled the Mandara mountain, and then took his seat When he sat down, the king looked at him for a while and said with a voice that was choked by the flood of tears inside ( his eye ), like a cloud that is about to shower down ( rain ): " Dear Chandrapida, I know your affection for your brother that is even

keep up his dignity, who is of a foolish nature who is wicked, who does what is harmful to the king who has hurt (the feelings of) his father and mother, who is false to his friend, who is ungrateful, who is very wicked in his actions and who is a great offender ? There is no other cause of pain more distressing than this that one practising good qualities should be supposed even by strangers to be following evil courses, what then when the supposition is made by one's elderly persons ? He who is virtuous should be known by his virtues alone To whom else (but you) is he to show himself as possessed of virtues ? Moreover, what can even Chandrapidi do for him who is by nature as difficult to be won over as the wind and who was not won over by even fondling on the lap by Your Majesty and also by queen Vilasavati since his birth ? They become such through nobody's fault They are big worms born of the body They are great diseases arising from all the humours of the body They are great serpents whose poison is concealed They are great evil portents that are the causes of destruction They are great winds moving in a crooked way They are big planets moving in a retrograde direction They are evenings full of darkness They are the dust of the family, that is dirty by nature They are wicked persons without any affection They are shameless *Kshaphanakas* and they are beasts that do not possess the power of comprehension The intellect of these mean fellows is used for deceiving others and not for ( gam-

ing) knowledge. Their learning is for talking (too much) and not for tranquillity of mind. Their prowess is used for injuring (other) animals, and not for obliging them. Their enthusiasm has for its object acquiring wealth and not fame. Their firmness produces attachment to vices and not long-standing friendship. Their expenditure of wealth is for (satisfying) the desires and not for (the performance of) religious duties. In short, everything belonging to them gives rise to faults and not to merits. Therefore, this (Vaisampayana) also must have been born such a one as void of any merit, since it has not occurred to his mind that he was the friend of Chandasipida and how he was proving treacherous to him. His mind was not also afraid of the thought, viz 'If I do so, King Tamasipida, who never fails to punish those that go astray from the right conduct, will feel afflicted at heart and will get angry with me.' It has not also occurred to the mind of this wicked fellow that he was the only son of his mother and was the stay of her life and how she would continue to live without him. 'I have been begotten by my father for offering the funeral cake and for the continuity of the family, how can I abandon everything without being permitted by him?'—this also has not occurred to the mind of that fool. Everyone, whose mind is not distracted, acts to secure his own good or that of others. This (Vaisampayana), however, has, in subjecting us to such sorrow, neither effected his own good nor even that of others. My

understanding does not itself grasp the idea, viz what object has he gained in thus ruining himself? His birth, whose actions are sinful and who is under the evil influence of planets, is entirely for our grief alone " So saying, he bore an eye full of tears like the lotus plants in Hemanta that are full of dew. He, who had his lower lip trembling, and who as if was about to break by the excess of the inner sorrow that did not get any outlet, remained ( there ) heaving a sigh merely.

34. Tarapada made a reply to him who was in that condition . " That persons like us should instruct your honour is indeed like the illumination of fire by a lamp, like rendering the sun brilliant by daylight, like giving delight to the moon by particles of dew, like filling the ocean with drops of rain water, like increasing the wind by the breezes of the fan Nevertheless, the mind of every man who is even intelligent, well-read, discriminating, firm-minded and even spirited, though pure, is necessarily excited by the occurrence of sorrow, as a lake, though clear, becomes turbid by the showers of rain And when once the mind becomes excited, he loses entirely the sense of perception as to what it is. The mind does not reflect, the understanding does not comprehend, nor does the power of discrimination distinguish ( good from evil ). For this reason do I speak Besides your honour knows the ways of the world better than I do Breathes there

the man in this vast world whose youth pass'd away without any excitement? Indeed, at the advent of youth, affection for elders vanishes together with childhood; fresh sentiment of love gets ascendancy together with age; longings increase with the expansion of the chest; ardent passion is increased along with strength; the intellect becomes dull with the thickness of the two arms, learning gets emaciated with the (slenderness of the) waist; the heart expands with acts of immodesty along with the thighs, infatuation, which is the cause of sinfulness, makes its appearance together with the beard; passions manifest themselves from the heart together with the splendid form. When, therefore, your honour spoke so harshly with reference to Vaisampayana through the influence of anger, my heart felt a great pain. Affection is felt even for trees planted by oneself, much more for one's own children. Therefore, please give up this sudden impulse of wrath for Vaisampayana. He has not done anything that is condemnable. How can we set down even this, viz that he has remained there giving up everything, as blameable without knowing the cause (of doing so)? Perhaps this very fault of his, due to his want of modesty (as you say), may turn out to be praiseworthy. He should first of all be brought here. We shall then learn why such an agitation has taken hold of him, though it is unworthy of his age. Then we shall do what is proper."

35 When Tārāpida spoke thus, S'ukanāsa again said : " His Majesty says so because of his great nobility of heart and affectionate nature Moreover, what would happen to him that would be more unworthy than this that he has stayed away at his own will leaving the prince even for a moment ? " When S'ukanāsa said so, Chandrapida, who was struck in the heart as if with a whip by the fact that his father thought it possible that blame was due to him, while yet sitting down with his eyes filled with tears, approached S'ul anāsa and gently said to him . ' Revered sir, though I know from what has been said to me ( by you ) that it is not true that Vais'ampayana did not come for some fault on my part, still who else has not thought possible what my father himself did ? What is false becomes ( in the end ) the truth when it is believed by the people and especially by one's elderly persons In this world the reports ( about a man ) not necessarily depending upon his faults or merits are able to produce the result viz. an evil name or a good one Of what use ( in this world ) is the real state of things which gives rewards ( only ) in the other world ? Your honour should, therefore cause my father to give me permission to go to bring back Vaisampayana, which would be an atonement of the fault that has been attributed to me ( by my father ) In no other way will I be free from the fault Why ? For, if Vaisampayana would not come back, this supposition ( about my fault ) will not disappear If I do not

go, Vaiśampāyana will not come. If it were possible for any one else to bring him back, he would have been already brought back by these thousands of kings whose words cannot be transgressed even by my father. Your honour should, therefore, cause me to be favoured with the permission to go. I would not feel even the least trouble to go on horseback on ground which I have already seen. Your honour should take it from me that I shall surely come back with Vaiśampāyana. Moreover, I feel quite unendurable pain inwardly on account of external fatigue, caused by his separation from me. I came here without him for this reason that he would come just after me along with the army. Otherwise, did I ever go or stand, or play, or laugh, or eat, or sleep, or remain awake, or breathe without Vaiśampāyana since my birth ? That I did not go ( to bring him back ) from the very spot where I heard ( the account about him ) was due to my idea that I may not be like him. Let your honour, therefore, save me from the fault of not going back ( to bring Vaiśampāyana )."

36. When Chandrapīla spoke thus, Sūkanāsī, having fixed his eye, that, like a row of bees that fly on wings, was kind, on the face of (Tāmapīla) that was red on account of injury that was due to inner pain and which therefore resembled a red lotus, gently said to the King : ' The prince is preferring a request to go. What is the order of Your Majesty ? ' Thus requested

‘by Sūkanāśa, Tārāpīḍa, mused for a while and replied : “Venerable Sir, I know that this incident about Vaiśampāyana has been thrown in the way by ill-natured. Fate which will cause an obstacle ( in the way of marrying Chāndrāpīḍa soon ) and which, like the rainy season that covers the quarters, has destroyed my hopes, viz ‘On one of these days I shall see my daughter-in-law resting ( her hand ) on my son’s hand as if she were the moonlight depending upon the rays of the full moon.’ And your honour has already said to me to that effect. Nobody else will be able to bring him back, nor is he ( i.e. Chāndrāpīḍa ) able to stay here without him. This ocean of calamity, therefore, must now needs be crossed by this boat. I am sure that Her Majesty Vilāsavati also will surely send him to bring back Vaiśampāyana. Let him, therefore, go. But my child has to go a long distance. So your honour should carefully consult astrologers and find out an auspicious day and sign for his departure, and make arrangements for his journey.” Thus addressing Sūkanāśa, he looked at Chāndrāpīḍa for a long time with his eyes filled with tears, called him ( near ) and touched him, who bent down through modesty, on his head, shoulders, and arms with his hand and said : ‘My darling, you yourself enter the inner apartment and acquaint your mother along with Manoramā with the account of your departure.’ Directing Chāndrāpīḍa in this way, he took Sūkanāśa with himself and went to his palace.

Chandrapijja also, carrying in his heart the permission for his departure, that was given in clear terms, as if it were the garland put by Kājambati (toued his neck) at the time of marriage, the colours of which (garland) ate not faded, showed no sign of joy with his eye although his heart was delighted. On entering (the inner apartment), he made a bow, sat down near his mother, consoled Manoranj who was overpowered with sorrow that was due to separation from Vassampiyana and that was doubled by his (i.e. Chandrapijja's) sight, and said :

friend, I agree with you in what you have said. But whom else should he look to but Vaisampāyana ? Let alone, therefore, ( what you say ) Why do you prevent him ( from going ) ? And he must not stay, even if he be prevented. I think, after reflecting over all this, his father has given him his consent for his departure. So, let him go. We two should better suffer pain caused by not seeing even both of them for a few days, than to see his face, day after day, miserable owing to not being able to see Vaisampāyana. So, get up ; let us go to make preparations for dear Chandrāpida's departure."

38 While she was thus saying, she took Manoramā by the hand and rising up went to her abode, followed by Chandrāpida. Chandrāpida also remained for a while talking only about his departure near his mother, and then went to his home. There he took off his equipments and, with his heart that was pining to go, summoned astrologers and ordered them in privacy : ' You should please declare to venerable S'ukanāsa or my father, when they ask you, that day ( as auspicious ) whereby I shall be able to go without delay ' When they were directed thus, they said : ' O prince as all the planets stand, the departure of the prince cannot in our opinion be approved of at present. But still, the will of the king is the ( auspicious ) time in conformity ( with the urgency ) of his duties. In that case, therefore, there is no use in looking for an ( auspicious ) day. A king is the cause

of time. That is the proper time for all actions, when the mind is desirous of doing them' When he was told thus by the astrologers, he again said to them ' 'I say this to you because I am directed to do so by my father. In other cases, when there are urgent works that arise at every moment, what is the use of carefully finding out in ( auspicious ) day for those who are very busy ? So, tell them that day ( as auspicious ), whereby I shall be able to go just tomorrow' When they went away saying 'as you please', he rose up to take his meals. Those astrologers again entered and gently said to him who had taken his meals ' We have acted up to the prince's order and it was successful on account of the fact that venerable Sūkarāśa was overwhelmed ( with grief ) on account of the separation from his son. So, when tomorrow passes away, the prince should start from here at night' When he was thus told by them, he praised them with the words ' well done ! ', considered that Kādīmbāī and Vaśampāyana were now just within the range of his sight, and thinking in his mind, that ran forward ( towards Kālambāī ), that he would reach ( Kālambāī ) before Patralokhā had entered ( her abode ), stayed there with great difficulty for the day and the night doing nothing else.

39 Then when the lord of the luminaries ( i.e. the sun ) set, when the lord of the nakshatras ( i.e. the moon ) was on the rising mountain and was again enjoying

the happiness of union with *nakshatras*, and when the night was clearly visible, Vilasavati, who as if melting inside through pain was unable to check the flow of her tears even with her very long eyes though she made effort ( to check them ) through her fear of causing an evil omen, said to Chandiāpda, who had come to bow down to her at the time of performing the auspicious ceremonies of departure, in such a way that her words were uttered indistinctly by ( her throat ) being choked through the agitation caused by sorrow and affection .

" Dear child, it is proper that the heart is greatly pained at the time of the first departure ( of one's child ) that is fondled on the lap and that is quite inexperienced. But as for myself, I did not feel such pain at the time of your first departure, as I feel now at your departure. For, my heart is as it were torn to pieces ; my vitals are as though plucked out , my body boils as it were ; my heart as though floats ; the ligatures of my joints as if break , my breaths as if depart ; my understanding finds no solace. I see everything as void. I am not able to support my heart like myself The flow of my tears presents itself forcibly, though checked. My mind wavers although frequently fixed for performing the auspicious ceremonies ( for your departure ). I know not what I expect. I do not understand also for what reason ( I am suffering ) such torment of the heart. May it be that my dear child is going back again, after somehow returning here after many days? Is it on seeing you

go alone, when you are dejected (at heart) on account of your being separated from Vaśampāyana ? It is, however, not because I am myself pained by the incident about Vaśampāyana On account of such pain, my speech is not able to prevent you from going to bring back Vaśampayana My heart, however, does not wish that you should go Knowing that I am undergoing such pain, you should not, fixing your attachment on something, stay away for a long time as you formerly did For the sake of this object, I request you with the head on which the hands are folded ' Chandrapida, who bent himself and prostrated his body, respectfully said to his mother who addressed him in this way ' Mother, I stayed away long that time on the occasion of the conquest of the world But now the on'y time that will be spent will be that required till I reach that spot You should not, therefore, think in your heart even a little of the torment due to my coming late' The mother, who was thus addressed by Chandrapida, checked the flow of tears, comforted herself with great difficulty, performed the auspicious rites to be performed at the time of departure, sprinkled him with milk issuing (from her breasts), smelt him on the head and embracing him closely and for a long time, let him go with great difficulty, as if her breaths were leaving her

40 When he was allowed to go by his mother, he went to the residential quarters of his father for saluting

him. There when the door-keeper announced (to the king) that the prince was bowing down to him before his departure, he entered and, with his head placed on the earth, saluted the feet of his father who was lying on his bed, while remaining at a distance (from him). Then seeing him saluting in that way, his father, who slightly raised the front part of his body while lying on the bed called him near, as if drank him with his eye, closely embraced him with affection, and, with his eyes full of dense tears that rose up suddenly like a child, (spoke to him) in words that came out faltering on account of inner excitement: "Dear child, you should not at all bring to your mind the piercing pain, because you were supposed to have committed faults by me. You have been well tested by me (as to all your good qualities) beginning with the rise of modesty. The responsibility of the kingdom which is to be obtained only by (the possession of) a number of good qualities, was placed on you after testing you and not merely out of my affection for you, who are my son. Now in whom will you cast the responsibility and commit even a slight fault? You yourself must endeavour to keep all the people contented. My time has now come to an end. I was for a long time a ruler without deviating from the right path. I did not harass my subjects through avarice. I did not make my elders disgusted by disrespecting them. I did not turn away good people through pride. I did not frighten the people through anger. I did not make myself an object of ridi-

cule by being overjoyous ( at my position ) I did not lose the next world by being addicted to sensual pleasures I followed the duties of kings and not my own likings I served old men and not vices I followed the practice of the good and not ( the dictates of ) the senses I raised my bow and not the mind I cared for my character and not my body I feared censure (of the people) and not death I enjoyed, as my youthful desires would prompt, to my heart's content all the pleasures derived from the enjoyment of all the objects of sense which are rare even in heaven by avoiding what should not be done I think that I have even secured the next world by doing my duties, and I am blessed by your birth This is, therefore, the only desire of mine ( that remains to be fulfilled ) This incident of Vaisampayana that opposes the ( fulfilment of ) my desire by standing in front of it, has occurred quite unexpectedly when I proposed ' Having placed this entire responsibility of the kingdom on you who are established in life by marrying I shall follow the path pursued by royal sages of old with a heart that is at ease on account of the fulfilling of the purpose of my life I am afraid that ( desire of mine ) is not destined to be fulfilled Otherwise what a great incongruity is there between Vaisampayana on the one hand and his such present mode of behaving that was not even thought of in a dream So, even if you go please act in such a way that this desire of mine will not simply revolve in

my inner heart for a long time' So saying, when he raised his face a little, he gave him a *tombuli*, which seemed to be his heart squeezed into a mass and bade him farewell

41. Chandrapidi too, who, although raised to a very high position by the regard shown to him by his father, had his body bent ( before his father ), moved aside after again making a bow, and set out with his body erect After setting out he went to the palace of Sukarnas There he saluted Sukarnas, who was engrossed in anxiety for his son and whose body was void ( of action ) as if his organs of sense had left it, and Manoramā whose face was sullied by her constant shedding of tears He was honoured with a blessing by them who were in that condition He was followed by them who as if transferred the burden of their sorrow to him He frequently turned round his face in order to induce them to go back till he went out of the gate He then went forward and even when he saw that Indrayudha looked sad, did not delay even a little as he was afraid of again being prevented from going, as he was in a hurry to see Vasampayana and as he was very anxious for union with Kadambati He then mounted him and went out of the city very swiftly

42. After going out ( of the city ), he was followed by his attendants and princes, who were running to and

from being confused by his unexpected departure at that time and who raised the shout that the prince had gone out even without entering the temporary pavilion, that was prepared for his stay after the performance of the auspicious rites at the time of his departure on the bank of the Sipra. He went over a distance of about twelve miles and fixed his abode at a spot in which water and fodder were easily obtainable. With an anxious heart he got up even before the night had dawned and proceeded ( on his journey ) on horseback. "Having reached the place without anybody knowing it, I shall follow Vaśampāyana, who would be running away through shame, from behind and shall, having embraced him forcibly, remove his embarrassment saying 'Where will you run further ? Having thus enjoyed the pleasure of his company, I shall again, for the purpose of accomplishing my object of going forward to meet (Kālambā) see Mahāśvetā who is pleased with me without any cause, who is sinless, and who would be greatly delighted by seeing me quite unexpectedly. Then with all my cavalry posted again near the hermitage of Maṭiśvetā I shall go to Hemalata along with her. Then being saluted by the attendants of Kālambā running to and fro through the flurry caused by recognising me, I shall enter and see Kālambā, from whom rewards were being snatched away by her friends whose eyes were dilated ( with joy ) of telling her about my arrival, and who thrust aside the flowery bed at the very occasion of

rising to welcome, and shall thus make my eyes blessed by securing their purpose viz seeing what is worth seeing Then having honoured Madalekha with an embrace accompanied by a salutation with folded hands, and also Patralekha who will fill at my feet, and having again closely embraced Keyurali, I, whose auspicious ceremonies at the time of marriage are performed by Mahācvetā shall take the hand of Kādamban whose auspicious rites such as bathing at the time of marriage will be quickly performed by her bevy of friends, as if she were the earth bathed in the showers of rain'—Reflecting over these and other thoughts he travelled on horseback day and night from that very day without minding hunger, thirst, heat, fatigue and the trouble of sleeplessness While thus riding on horseback, the rainy season became an obstacle in the way of going quickly just in the middle of the journey as the ( total ) distance to be travelled was very long There first of all the ten quarters were made dark for him by the fainting fits that deprived him of consciousness Hence he got no happiness whatever anywhere even with a great difficulty either by night or by day, either in the village or in the forest, either within or outside, either in groves or gardens, either on the way or at home either while riding or standing, when he remembered Vaiśampāyana or when he was thinking over his union with Kādamban Not deriving any happiness he somehow only took food to keep body and soul together, and, not performing the decoration of

'Perhaps in these days prince Chandrapida would not be allowed to come (so far) by king Tarapida, by queen Vilasavati and also by venerable Sukanasa, although he himself would try for it. You should by no means stay here alone in this spot, we have almost reached (our destination), so please return from this very spot I, therefore, reluctantly returned without having reached the Achchhoda lake by three or four marches.' He then ceased having communicated to him thus. He (i.e. Chandrapida) again asked him when he ceased speaking: 'Do you think that Patralekha has or has not reached (Kadambani's palace) by to day?' He replied 'O prince, if no impediment causing delay takes place on the way, then undoubtedly she will reach (by today). This is what I think. When Meghnada spoke thus, he reached that very Achchheda lake, that doubly caused him pain.

44. Having reached (the lake) he just approached all his horsemen and ordered them 'Perhaps through embarrassment he will run away on seeing us. So, all of you must be watchful on all the four sides (of the lake)'. He himself riding on horseback wandered all round like an energetic person, though he was tired, searching the thickets of creepers, feet of trees, slabs of stones, and even bowers of creepers. While wandering, when he saw no sign of human habitation anywhere, then it occurred to his mind 'Surely, having learnt

of the cave She had hung her face down All her limbs were trembling on account of the emotion of unbearable sorrow She was uninterruptedly shedding tears, and her body was with great difficulty being supported by Taralikā whose eyes were filled with tears and sad, as if she were a creeper struck by violent showers and winds On seeing her whose eyes were bent it occurred to him 'I hope that no harm has befallen princess Kādambati herself, since such condition is being experienced by Mahāvētā at the time of my arrival, though it should be the source of joy to her So, with his heart broken by the apprehension he approached her, with his life that as it were flew ( out of his body ) as though stumbling at every step as if falling down and as if fainting and took his seat on a part of the same slab of stone, and, with his face full of tears and sad asked Taralikā as to what it meant She, however, only loo'ed at the face of Mahāvētā who was in that state of mind

45 Thereupon Mahāvētā herself, although she did not mitigate the violence of her grief and had her throat choked by faltering words replied . " O illustrious prince, this wretched woman cannot tell you anything I, whose heart is simply burdened by the blows of grief, have once told my sorrow ( to you ) who are not fit to hear a tale of sorrow The same I, O blessed Prince, who am unfortunate, fond of my life, shameless and cruel, have again to relate to you this

sad event which is painful to hear Please send your  
 ear. With my mind shattered to pieces on hearing  
 from Keyuraka about your departure, dissatisfaction arose  
 ( in my mind ) for several reasons viz. ' I have not fulfilled  
 the desire of Chitraratha I did not accomplish the  
 desire of Madira I did not secure the desired object of  
 my own. I did not do what was desired by Chandrapida  
 who returned here from home, nor did I see my dear  
 friend Kādambati happy on account of her union with  
 the beloved of her heart Then I cut asunder the  
 strong ties of love for Kādambati and again came here to  
 practise even more severe penance Then I saw here a  
 Brahmana youth whose form was similar to ( that of )  
 the noble prince ( Chandrapida ), whose body was vacant  
 as if it were abandoned by the mind, whose lips were  
 quivering and who was looking out here and there for  
 something lost with an eye full of tears, aimless and  
 vacant. On approaching me with his eye fixed on nothing  
 else ( but me ), he as if recognised me though I had never  
 seen him before Though he was unacquainted, he seem-  
 ed to be familiar Though he was before never honoured  
 ( by me ), he seemed to be full of strong love ( for me ).  
 Though he was not dear ( to me ), still he seemed to be  
 helpless ( through love ) Though his appearance was  
 sad, he seemed to be happy ( at my sight ) Though he  
 remained silent, he seemed to be soliciting me Though  
 he was not asked anything, he seemed to be relating ( to  
 me ) his own condition. He was as if congratulating

himself, as if bewailing, as if rejoicing, as if sorrowing, as if afraid, as if insulting ( me ), as if being carried away ( by some one ), as if desiring something ( from me ) and was as if remembering something. He then looked at me for a very long time and with an unwinking eye as if he were intoxicated, or possessed by a ghost, or directed ( to do something ), or as if drinking ( with it ), or drawing out ( something ) or entering inside, and said : 'O fair one ! no one in this world incurs blame if he does what is in keeping with his birth, age or form. But what means this effort of yours in performing what is quite out of keeping ( with all that ), like ( the efforts of ) fate that is invariably of a crooked disposition, since this body of yours, that is as delicate as an unfaded Mālatt flower and that is fit only for the favour of ( being placed on ) the neck like a garland, is being emaciated on account of this trouble of practising penance that is most severe and quite unworthy ( of you ) ? Why is this very lovely body ( of yours ) not united with fruits that depend upon the sentiment ( of love ) like a creeper that has flowers, and that are in keeping with your beauty and age ? The trouble of practising penance that has reference to the next world is quite proper for one who, though devoid of beauty and other qualities, has enjoyed the pleasures of this world that one can secure in the station of life in which he is born. What need I say then of a person who is possessed of a noble form ( like you ) ? So, the trouble of austerities to this

your body that is naturally full of passion, gives me pain, as it is like the fall of snow on a lotus plant that is naturally full of juice. If a person like you puts one's self to trouble caused by austerities, being averse from the pleasures of this world, then Cupid uselessly wields a strong bow ; the moon rises without any purpose ; the advent of the month of spring is for no good, useless is the blooming of Kumuda and other blue and white lotuses, the show of the commencement of the rainy season is vain, gardens are of no use. Or what is the use of moonlight ? Or what is the use of sandy banks on pleasure-rivers, or of the Malaya breezes ?'

46. Nevertheless I, all whose interest ( in worldly objects ) had ceased from the ( time of ) the incidents that befell Puranika, went to another side without even asking him who was speaking thus as to who he was, whence he had come, and why he was so addressing me. After going I called Taralika who was gathering flowers for the worship of the deities, and said : 'O Taralika, who is this youth who looks like a Brahmin ? I have observed that his intention in his speech, when he looked at me, was quite a sinister one. So let him be guarded against, so that he may not turn up here again. Even if he comes here after being forbidden, then certainly some evil will befall him.' He, however, in spite of his being prevented, did not give up the pursuit through the faults of accursed Cupid whose working is irresistible, or because the calamity

was destined to happen. After the lapse of a few days, one day when the night was far advanced and when the rays of the moon were as if emitting profusely a flood of moonlight that kindled the fire of Love, and when Taralikā was sleeping, I did not get the pleasure of sleep and so I threw my limbs on this very slab of stone after going out through pain (caused by separation from Pundarikā). Being fanned by the gentle breezes wafted from the Achchhoda lake and fragrant on account of white water-lilies, I fixed my gaze at the moon and remembered with regret my lord Pundarikā of hallowed memory on the occasion of expressing the hope, viz. 'Would that this moon would shower down that beloved of my heart with these rays that give delight to the whole world and that rain down nectar.' "How is it that, through my evil stars, the words of that noble man of such heavenly form, who descended from the sky, came to be untrue? Or was I merely consoled by him out of compassion for me with the words 'Let the poor woman to whom this life is very dear continue to live though with efforts,' since he has never been even seen by me again? What can my lord Pundarikā of revered memory do, as he was carried away by lifting him up though dead? However, Kapibjala went away alive. How is it that he too has not even brought a word to me till this time, merciless as he is?"—(musing over) these and the like vain talks, I kept wide awake clutching to my wretched life.

47. Then I saw the same youth who was clearly marked even from a distance on account of the moon-light that was as clear as the daylight. He came with noiseless steps. He had horrification from ( head to ) foot, and his body, therefore, seemed to be covered with a mass of the pointed ends of the arrows of Cupid that fell upon him incessantly. He was as if warded off at every step by the heavy palsy of his thighs, ( seeming to convey ), 'It is quite improper for you to approach another ( person ) without knowing his heart.' He stretched forth his hands from a distance with the vain hope of embracing me and looked awful with thousands of longings. He was as though possessed by a ghost and was as if intoxicated. He came towards me running through the intoxication of love.

48. On seeing him in that condition, I was very much afraid though I was indifferent to myself, and thought to myself : 'Oh ! a great evil has befallen me. Even if he approaches me thus through intoxication and touches me with his hand, then I must give up this body that is accursed and unfortunate. Then ( if I kill myself ), my continuing to live a life that was full of miseries and that I took upon myself with the hope of seeing again my lord Purushottama, would be all in vain.' He approached me when I was thinking thus and said, 'O moon-faced lady, this moon who is a friend of Cupid is ready to kill me. So I submit to you. Save me who am without any shelter, helpless, distressed, unable by

myself to resist ( the shafts of Cupid ), and dependent for life on you For to protect those who seek shelter is the duty even of ascetics So, if you do not honour me by offering yourself to me ( in marriage ) then I am ( sure to be ) killed by this Cupid and the moon On bearing it, I was as though at once burning him with the fire of anger as if a flame burst forth from my head , I was as though frightening him then with my eye in which sparks in the form of tears rose , I was as though possessed by a ghost as my body trembled from head to foot , and forgetting even myself I spoke thus in words that were harsh on account of the violence of anger : ' Ah ! Sinful one ! Why is it that the thunderbolt has not fallen on your head when you are speaking thus ? Why was your tongue not shattered to a thousand pieces ? Why did your speech not stammer ? Why has your power of expression not come to an end ? I think the five great elements, that are the witnesses of the good and evil done by the whole world, do not at all exist in this body of yours, in as much as while speaking thus you are not reduced to ashes by the fire , you are not carried away by the wind , you are not submerged by water , you are not thrown into the netherworld by the earth , nor are you reduced by the sky to its own state that very moment When all these three worlds are governed by fixed orderly rules, how did you come to be born here so unamenable to mortal rules ? You do whatever you like at your own will like one

belonging to the order of lower animals, and you do not understand anything whatever. Why were you not thrown into that very species of creatures by that accursed creator by whom you, who have manifested your affection on your face, who act according to your own liking, and who speak without observing whether the person before whom you speak is proper or improper, are thus taught to speak like a parrot that shows red colour on its beak, that flies on its own wings, and that also speaks without observing whether the person (or place, before whom he speaks) is proper or improper? Have you not, therefore, engendered anger in me—you, who are an object of unalloyed ridicule inasmuch as you talk thus? Being grieved at your words, I shall make this allotment of your proper share to you, whereby being born in the species worthy of your own words you will not make love to women like us' So saying I turned my face towards the moon and again said with folded hands 'O revered great god, the crest jewel of the whole world, and protector of the people! If I have not thought of even in my mind another man since I saw my lord Purushottama, then let this false lover be born in the species I have referred to (viz. that of the parrot)' Just after I uttered these words, he fell down lifeless on the earth like a tree whose roots are cut down, I do not know whether on account of the violence of the fever of love whose working was unfatible, or whether on account of the gravity of his

own misdeeds that yielded him immediate fruits or whether by the very power of my own words. When he expired, I heard from his attendants who were bewailing his loss that he was the friend of your noble self ( viz Pundarika ) So saying, she hung her face down through shame and silently flooded the earth with a very great flow of tears

49 On hearing it the heart of Chandrapida broke as he said ' Revered lady, although your ladyship had tried her best, I did not secure, being unlucky, the pleasure of serving the feet of princess Kādambā in this birth. So may she at least secure it ( for me ) in another birth ! ' Then leaving aside the body of Mahāsveta Turalikā hastily held the body of Chandrapida and uttered these distressed words. ' O princess what is the use of shame ( now ) ? First see ( here ), prince Chandrapida lies down somehow in a very strange way. His neck is broken. He does not hold up his head. Though moved he does not understand anything. He does not open his eyes the pupils of which have gone inside. He is not master of his limbs that have fallen down just as they were. He does not breathe at all. O prince, whose form is like the moon ! O beloved of Kādambā ! Where are you going now without her ? Thereupon when Mahāsveta became motionless and had fixed her steady and paralysed gaze upon the face of Chandrapida that was bent aside a little, the servants

threw themselves on the ground and began to scream, saying : ' Ah ! sinful and wicked ascetic ! What is this that you have done ? You have destroyed the family of king Tātāpīla who has removed the pain of the entire world. All the subjects including us are deprived of a protector. The roads of merits are destroyed. The quarters are now bolted for the supplicants. Whose face should the Goddess of Wealth see now ? Who can ( now ) become the support of the earth ? Whom should your attendants serve ? Without you service has become an evil now. To treat ( one's servants ) as one's equals is now a thing of the past. Praise of servants has come to an end. Regard for servants is ( now ) made thin. Pleasing talk ( to servants ) is ( now ) gone far away. All talk about charitable gifts is at an end. How is it that you now remain only in conversation ? To whom can the subjects now go, having so far been your subjects ? What is now ( a source of ) comfort to the good ? Now that you are dead—you, who bore the responsibility of the kingdom, who can bear the responsibility shouldered by king Tātāpīla ( so long ) ? How is it that your heart is broken through grief like that of a timid fellow, though you were firm-minded ? How did you come to be so cruel towards us, though you were kind-hearted ? O prince, be pleased ; order us at least once. Attend to the prayer of your devoted servants. Take our lives. Without you king Tātāpīla who is fond of children, will not live

even for a moment, nor will queen Vila avati, nor revered S'ukanasa, nor Manoramā, nor kings, nor even your subjects Abandoning all these where are you going alone ? How did you come to have such a cruel nature all of a sudden ? Where is that devotion of yours towards elderly persons that you are thus going away without paying any regard to them ?' Then all the princess raised up their ears by hearing the screams and were bewildered and said, 'Ah ! alas ! What is this ! Thereupon Indiāyudha saw with his eyes that were flooded with tears and the eyelashes of which were raised up, his eye was fixed on the face of Chandrapida, he cried through grief as it were by his very sad reigning, he struck the earth with his four hoofs that were raised up in rotation, he frequently snapped at the hard bridle-bit and the golden chain as if to free himself, and seemed to be as if desirous of being freed from being a horse. Then Kadambani who was unconscious of the fatigue of the journey, came just at the same place pining for the sight of Chandrapida. She was informed of the arrival of Chandrapida by Patralekha. She was full of love and looked like the tide of the ocean dashing up at the rise of the moon and full of sharks. (She started) putting forward before her parents the pretext of seeing Mahasveta. She put on apparel and ornaments suited to a woman in love. She was being followed by a few attendants, whose pairs of anklets were resounding whose girdles were noisy, whose apparel was charming

and brilliant, who produced the illusion of the army of Cupid, who had taken with them fragrant garlands, ointment, perfumed powder and other materials. She was escorted by Keyuraka who went before her. She was being supported by the hand by Patralekha. She was conversing all the while with Madalekhā (on the way) thus, 'O Madalekhā, Patralekhā tells me every day (about Chandrapūla's arrival), but as for myself I cannot believe that he would come as he is excessively cruel, of rogish mind, and is wicked. Do you not remember the crooked speech of that stupid fellow, (intended) for testing me, in the snow-house, when he did not believe in the (exact) state of my mind? In that case it is you who gave a reply to him, looking at him with a smile, that left no doubt whatsoever. Therefore he will never believe in this very condition of mine, even when I am on the point of death. Otherwise, if it had occurred to his mind that I experienced that pain for his sake, then he would not have gone in that way. So even if he now comes, you alone should say what is to be said to him. As for myself, even if I see him again, I shall neither talk to him, nor revile him, even if he falls at my feet, I shall not be reconciled. I should not be persuaded (to do so) by my dear friend (*i. e.* yourself).'

50 After coming there, she saw Chandrapūla whose life was extinct. He looked like the ocean from which

the nectar had been taken away ; like a tiresome night  
 destitute of the moon ; like the sky in which the stars  
 are absent ; like an orchard the beauty of the flowers  
 in which is destroyed ; like a lotus the pericarp of  
 which is removed ; like the fibrous root of a lotus  
 the fresh shoot of which is cut off, and like a necklace  
 the middle jewel of which is taken away. On  
 seeing him, suddenly she hung her face saying ' Ah !  
 what is this ? ' and while falling to the ground was  
 supported with great difficulty by Madalekhā, who gave  
 out a loud shriek ; and Patralekhā leaving the hand of  
 Kādambāī fell to the ground unconscious. Although  
 she regained consciousness after a long time, Kādambāī  
 remained as she was with a mind that was contrary to  
 the (usual) disposition of women, as if she was a fool, as  
 though she was possessed by a ghost as her sight was  
 motionless and steady. She was as though paralysed,  
 and hence could not make any effort even to breathe.  
 She fixed her eyes on the face of Chandiāpīda as if she  
 had become motionless because of her forgetting her very  
 great inward agony. She, with her dark and red face,  
 looked like the night of the full-moon day in which  
 the disc of the moon is afflicted by Kāhu. Her tender  
 lower lip was quivering (and so she looked) like a creeper  
 that shook by the fall of a sharp axe. Madalekhā, who  
 gave out a cry of distress, fell at the feet of her who was  
 in that condition, and said : ' Dear friend, please give  
 vent to this great grief without crying. If vent was not

given to it by the shedding of tears, this your heart will surely break into a thousand pieces being distressed by the great weight of sorrow and being delicate and full of love, like a tank that is strained by the great pressure of water and that is soft and is full of water. So, have regard for the queen Madirā and the king Chittaratha. Both the families will be no more without you' Kādambarī then replied with a smile to Madalekhā who had said this :

51. "O mad girl ! how can my heart, that is as hard as the essence of adamant, break ? It did not burst into a thousand pieces even after seeing this, and moreover, all these—mother, father, brother, one's own body, friends, servants—are meant for her who continues to live. As for myself again, who am in a moribund condition, this body of my beloved, which is my life as it were and which is secured by me with great difficulty, will only contribute to the termination of all grief in either way—if he continues to live, by enjoyment ; and if he expires, by following him in death. Why then shall I, who am placed very high and made very eminent by the prince who came here for me and gave up his life, humble and bring down myself (from my high position) by merely shedding tears ? Why should I present an evil omen by weeping to the prince who is ready to go to heaven ? Why should I weep instead of being glad when I am ready to follow the feet

(of Chandrapila) as if I were the dust of his feet ? What is that great sorrow that has befallen me ? Now all my sorrows are at a distance Why should I weep even now ? For his sake I paid no heed to the traditions of my noble family , I did not care for my elderly persons , I did not follow my duty (as a maiden ) , I did not fear public censure , I relinquished my sense of shame , I troubled my friends by the (preparation) of remedies against (the torment of) love , I hurt the feelings of my dear friend Mahasveta , I did not even think of this that my vow made for her was not kept What is this that you say to me then, when I am supporting my life even when that lord of my life has given up his life for my sake alone ? On this occasion death itself were life and life would be death If then you feel affection for me or desire to do what is dear and beneficial to me, then engendering in yourself the same affection as mine you should please so act that neither my father nor my mother would give up their life through grief for me , that they will find fulfilled in you their cherished object that they desired to see fulfilled in me , whereby you will have a son who will offer a handful of obsequial water (to them) even when I shall be no more As for myself, I shall alleviate the heat of my body by embracing the neck of prince Chandrapila in fire that flares up with the bright funeral flames While just speaking thus, she separated Madalekha who persisted in making her sustain her life, and

moving aside embraced Maha-veti and again said to her without betraying on her face any sign of her deep emotion :

52 " Dear friend, you have at least some sort of hope whereby you sustain your life that is not shameful, that need not be lamented for, that cannot be ridiculed and that will not incur censure, even when you are completely under the sway of love and are every moment experiencing miseries exceeding even those of death being desirous of uniting with him again. But that also is denied to me as I am bereft of hope in all respects. So I bid adieu to (you, who are) my dear friend to reunite in another birth. So saying, although her lover was in that state, she, as though enjoying the pleasure of union, hastily worshipped the feet of Chandrapi with her head that emitted a mass of flowers from her beautiful hair that was dishevelled over it, and having raised them up with her hands that were wet with the nectar of perspiration that dropped down, placed them on her lap. Then at once from the body of Chandrapi, that breathed again as it were by the touch of her hands, burst out something like a flame white like the moon, the form of which was not clearly defined and that made the whole region around as though made of snow. Afterwards a heavenly voice, that as it were emitted nectar in the atmosphere, was heard, viz ' Dear Maha-veti, you are once again being consol'd by

(into the lake), from the water of that lake came up all of a sudden a young sage. After coming up he approached Mahāśvetā who was even from a distance looking at him with an eye that fixed itself (upon him) though distressed by the obstruction caused by excessive tears, and spoke to her in words that were faltering on account of grief 'O Gandharva princess, is this person recognised by you or not as he has come from another life ?

54 When she was thus addressed, she lay between sorrow and joy and getting up hastily made an obeisance to him and replied "O revered Kṛpñjala am I so sinful that I shall not recognise even you ? Or it is but proper that you should so treat me who do not know my own worth, who am absolutely under the influence of error and who, therefore, continue to live even when my lord Pūnlaṅka is no more. So please tell me who lifted him up and took him away, why he was taken away, what has become of him, where he is, what had befallen you that you could not even send a word for so long a time, and whence you have come all alone without that venerable (Pūnlaṅka) ? When he was thus requested by Mahāśvetā and when he was being looked at by the attendants of Kājumbarī who gaped through wonder and by the princes who followed Chāndrapīla, he replied "O Gandharva princess, please listen (to what I say) You know, I left you alone though you were lamenting painfully, and girding up my loins through

affection for my friend and saying, 'Where are you going taking away my dear friend (with you) ? I rose rapidly ( into the sky ) pursuing that ( divine ) personage Without even giving a word of reply to me, he who was looked at in the sky by those who moved about in balloons with eyes dilated through wonder and for whom way was made in the sky by the heavenly damsels that had veiled their faces, went to the world of the moon after crossing the clusters of stars There he placed the body of Pundarika on a big couch that was made of moon stones in the hall called Mahodaya and said to me 'Kapūjala know me to be the moon When after rising I was performing the task appointed to me for the good of the world, I was cursed without any fault of mine by this your dear friend, at the time of giving up his life through the evil working of love with the words 'O wicked and accursed moon ! inasmuch as I am deprived of my life by you, when I was afflicted by your rays and though full of love could not get the pleasure of being united with the beloved of my heart so you too will give up your life in this Bhāratā country that has become the land of actions, in your successive births after enduring the severest pangs of heart when you will in the same way fall in love and will not get the pleasure of union ( with your lover )' I too being though at once kindled by the fire of that curse of his, became indignant at the thought 'Why am I, though innocent, cursed by him who suffered evil consequences

due to his own faults and whose understanding is void of discrimination ?' So I gave him a curse in return saying, ' You also will share my joys and sorrows with me ' When anger passed away and when I reflected with an understanding that had recovered its power of discernment, I came to know his relation to Mahāveta. Dear Mahāveta is born of Gauri who got her birth in the family of the *Apsarases* born of my rays. She has herself chosen her husband. He must needs take his birth twice with me in this world of mortals through his own fault. Otherwise the very repetition contained in the words ' in successive births ' will have no meaning. So I lifted it up and brought it here with the thought, ' Let this body that is bereft of its soul be not destroyed till the effect of this curse is removed ' Dear Mahāveta is consoled. So it will remain here till the end of the curse, growing by my lustre. Now you should please go to S'vetaketu and acquaint him with this account. He is of great prowess and would perhaps devise some remedy in this case.' With these words he dismissed me.

55. Being blinded by the violence of grief due to my being separated from my friend, I sprang upon a celestial being who was extremely irritable, while plying my way through the sky. He, too, as though burning me with the fire of his wrath looked at me with an eye terrible on account of the frowning of the brows and said : ' O wicked fellow, who are vainly proud of the power

of your austerities ! Since in this very extensive sky you ran over me like a horse moving about furiously, so be a horse and descend upon the earth' I too, whose eyelashes were full of tears said to him with folded hands 'O revered sir, you were I-aft over by me being blinded by the grief for my friend and not out of disrespect. So be pleased to take back this curse He then again said to me 'The curse is already pronounced now I cannot make it otherwise I shall, however, do this much for you At the time of the death of him whose conveyance you will be for some time, you will be free from this curse after you take your bath When I was thus told, I again said to him , ' Revered sir, if it be so then I request you Let that Pundarika, my dear friend, also be born with the moon on the earth itself through the detrimental effect of the curse Seeing with your superhuman sight you should please do this much favour to me, viz ' Let time pass away without being separated from him even when I am reduced to the state of a horse' When he was thus requested, he reflected for a while and again said to me ' By this your affectionate nature, my heart has become soft So I have seen The moon will be born as the son of the king named Tarapida who is practising penance for the sake of progeny in Ujjayini, and your friend Pundarika ( will be born as a son ) to his minister S'ukanasa You also will be the conveyance of that very highly obliging prince whose soul would be the moon' Imme-

diately after he uttered these words I fell into the great ocean that lay below, and from it I came up as a horse. Even in my condition as a horse, my consciousness (as to who I was originally) did not at all leave me. So for the sake of this very object (viz. the end of the curse), this prince Chandrāpūra, who is an incarnation of the moon, was brought to this land by me pursuing the pair of *Kinnaras*. That (Vaisampāyana) also, who is unknowingly burnt by the fire of your curse as he longed for you on account of the impressions of love made upon him in his former life, as an incarnation of my friend Pundarīka himself."

56. On hearing it, Mahāśvetā gave out a cry of distress, saying. 'O revered Pundarīka who did not forget your love for me even in another birth, whose life depended upon me, whose shelter was I myself, who looked at my face, and who saw the whole world as composed of me alone! I myself who am of a demoniacal nature, have become the cause of your death even when you had gone to the other world. This is the only purpose effected by the accursed Brahmā in creating me and giving me long life that I again and again killed you. Having myself killed you, sinful as I am, whom should I blame? Whom shall I approach for refuge? Who will show compassion for me? Give me a reply. I feel ashamed even to pronounce these words; and I think you also have become indifferent

about me who am unfortunate since you do not give a reply to me who am thus mourning your loss Oh ! I am ruined by this very want of disgust for life on my part ! Then she threw herself on the ground beating her breast

57. Kapinjala on his part compassionately said to her who was thus lamenting pitifully ' O Gandharva princess, what fault of yours is in this case, on account of which you thus heap words of abuse on yourself who do not deserve abuse Now what occasion is there for sorrow when happiness is only to be experienced, that you are thus killing yourself in grief ? That which was more unendurable you have already borne to the end , you had made your heart firm I have now told you how this grief befall you both on account of the bad effect of the curse Moreover both of you have already heard the voice of even the moon Therefore, give up this persistent sorrowing that would not promote the happiness of yourself and my friend ( Pundarika ) Whatever penance you have undertaken ( to practise ) for the good of you both, let it be continued in conformity with the vow you have taken For, there is nothing that cannot be secured by well practised penance Goddess Gauri ( i e Parvati ) herself has completely secured the place on half the body of Siva that is very hard to secure, by the prowess of her austerities In the same way you too will very shortly secure a place on that body of my friend by the prowess of your austerities Thus he roused Mahas'veta ( to action )

58. When Mahasveta had the violence of her grief pacified, Kādamban, whose face was dejected and sad said to Kapījala : ' Revered Kapījala, please favour us with the relation of the account of what has happened to Patralekha when yourself and she entered into the water of this lake.' He, on his part, replied . ' O princess, after I fell into the water, I know no account of her. So here I go now to the feet of father S'vetaketu, who can see what is passing in the three worlds, in order to know the whole account as to where Chandrapida and Vais'ampayana, whose soul is that of Pundarika, would take their birth and as to what of has become of Patralekha ' While yet speaking thus, he flew up to the sky.

59. Then after he had gone away, when the princes, along with their attendants, whose sorrow was lost in wonder and who shed tears on seeing Chandrapida, went aside and stood in places according as they could secure them, Kādamban said to Mahāsveta. " Dear friend, I am indeed not placed in misery by the creator who reduced me to the same sorrow as yours. Today my head is uncovered. Today I do not feel ashamed to show my face to you and to address you as ' dear friend.' I have become really a dear friend of yours only today. Now either life or death would not cause any pain to me. Who else then deserves to be questioned by me ? Who else deserves to advise me ? So let my dear friend instruct me as to what I should do under the circumstances.

I do not understand anything by myself as by doing what I would secure happiness' To Kadambanî who spoke thus Mahâvetâ replied 'Dear friend, what is the use of a question or advice in this matter? You should do that alone which this hope of reunion with your lover that is not to be neglected prompts you to do. As to the account of Pundarîka, it has been today cleared up at the hands of Kapîjala. That time I could not do anything as I was assured only in words. What else then can you do, as this body of Chandrapida which is the means of assurance to you is lying in your lap? Therefore, we shall think about what is to be done, if this (body of Chandrapida) becomes otherwise (i.e. begins to putrefy). So long as, however, this body is not decaying what else is to be done except to obey him? When gods are not visible to the senses, their idols made of earth, stones and wood are worshipped with adoration and obeisance for securing happiness. What then of the image of the moon who is a god visible to us, who is screened by the name Chandrapida and who is pleased with you without being worshipped?'

60 After Mahâvetâ spoke to her in this way, Kadambanî silently got up along with Tarâlî and Madâleha lifted up the body of Chandrapida that did not deserve to be troubled and gently placed it without troubling it on another slab of stone that was free from all the pairs of opposites such as cold wind, heat, rains

and so on. She laid aside her apparel ( suited to a woman ) in love and her ornaments. She had only retained on one of her hands a bracelet as an auspicious mark. She became pure by bathing and put on two silk garments, that were washed and pure. She washed again and again the redness ( due to the chewing of ) betelnut leaves that stuck to her tender lip very deeply. Her eyes were frequently closed, were full of tears and unsteady. Girl as she was, she was perforce being made to do something else that befell her all of a sudden, that could never be guessed at, that was not taught to her, that was not familiar, that was not in keeping with ( her beauty ) and that had never been seen before, by the accursed Fate that is clever in doing what should not be done and that is perverse by nature. She performed on the body of Chandrapila worship that is proper for a deity with those very fragrant flowers, incense, sandal-paste and so on that she had brought there for the enjoyment of amorous pleasures. She was the sentiment of grief incarnate and so her form was distressed. She seemed to be changed into another form at that very moment. Her face wore a vacant look as if she were dead. She was ( constantly ) looking at the face of Chandrapila. Though her heart was oppressed by anguish yet she prevented the shedding of tears. She experienced a plight that was more painful than even death on account of her grief whose force was excessive. She had placed the feet of Chandrapila on her lap as before. She thus

passed the day without taking food along with her attendants as also the princes whose body was languid and who had not taken their bath, drunk and food, even though they were fatigued on account of their coming from a great distance and were hungry.

61 In the same way as she passed the whole day, she passed the night also as if it were a single moment, casting aside fear that is natural to women without throwing off the feet of Chandrapida, without being aware of the fatigue of her body, keeping awake and only sitting (by the corpse). In the morning on seeing the body of Chandrapida like a picture that is touched up, she gently touched it with her hand and said to Madalekha who was sitting by her side "O Madalekha I see this body of Chandrapida just as it was before (he died), I do not know whether this is due to my liking for it or whether there is really no change in it. So you yourself first look at it carefully." Being thus addressed, Madalekha replied to her. "Dear friend what is there to be marked? Only its movements have ceased owing to the absence of the internal soul. Moreover this face of his is as it was before, that has the form of a fully-expanded lotus and that is not even slightly destitute of majesty. So I think that those words are true, and that the account of the curse narrated by Kapilajali (is also true)." When Madalekha said so, she being filled with joy showed it to Mahaveti and

also to the princes who fixed their life at the feet of Chandrapila.

62. All those princes too, with their eyes dilated through wonder, bowed down to the feet of Chandrapila with their heads placed on the ground, and kneeling on the ground, said to Kālambati with folded hands "O princess, It is (really owing to) your prowess that this face of the prince, who has gone far away (to the next world) leaving us in this state who are sinful, is seen exactly as it was, of brilliant lustre and as charming as the brilliance of the orb of the moon. Similarly this pair of his feet appears to possess as before the lustre of a full-blown red lotus, and his heart seems to be eager with the desire of the experience of showing favours (to us) again as before. Moreover, who (else) amongst men has ever seen, heard or experienced this as we have done?" When the princess spoke thus, she got up along with her friends and attendants and herself gathered flowers for the worship of the deities, and after taking her bath and performing the worship of the body of Chandrapila, ordered the princes to take their food. When the princes had taken their bath and meals, she herself also ate the fruits brought by Mahaveta, along with her and her attendants. After (thus) taking food, she placed the feet of Chandrapila on her lap again as before and thus passed that day also. The following day, as her belief as to the non-decaying of Chandrapila

pida's body became stronger, she said to Madalekba : " Dear friend, we must compulsorily stay here till the end of the curse, waiting upon this body of the prince. So please go to my father and mother and acquaint them with this wonderful account, so that they will not think that anything is wrong with me and will not be engrossed in sorrow for me. And you will please so manage that they will not come here and see me who am sorrowing and am in such a plight. I shall not be able to check the violence of grief when I see my father and mother. I did not weep even when I saw my lord dead ; shall I then weep now when the coming back to life of the prince is beyond any doubt ? " So saying she dismissed her

63 When she went and came back, she said : " Dear friend, your desire is accomplished. Your father Chitraratha and your mother have sent this word to you after very closely embracing you and smelling you on the head and asking me to tell you in their name, ' Dear child, upto this time our mind never thought it ( possible ) that we shall see you with our son-in-law. It is moreover a great joy to us that you have yourself chosen your husband. In addition he is an incarnation of the moon who is the protector of the world. We shall, therefore, see your lotus like face that is full of the tears of joy and that is marked by auspicious signs, along with our son-in-law at the end of the curse. ' "

Then with her heart at ease she remained (there) waiting upon the body of Chandrāpīla as though it were a deity.

64. Then when the rainy season had passed away, when the mortal world was as if freed from being tied in the obstruction caused by clouds and when the land was everywhere capable of bearing the hoofs of horses on account of the disappearance of mud, one day Meghanāla approached Kādambā who was sitting at the feet of Chandrāpīla, and said : "O princess, king Tatapīla, queen Vilasavati and revered Sūhanāsa have sent messengers with an afflicted heart as the prince has delayed. They are all informed as to everything that has happened by us who avoided the formation of another dart of sorrow to you, and were addressed thus : ' Prince Chandrāpīla has to send no message with you (as he is no more), nor has princess Kādambā (to say anything) So without any further delay, go and inform this whole account to king Tatapīla who is the lord of the earth and who removes the distress of people' When they were thus addressed, they being full of anger said to us . " Let it be as you have said Let alone now the affection inherited by us from our forefathers, as also your devotion and obedience Curiosity itself that is due to the importance of the business forcibly makes us see the prince If this matter is to you also only to be known by hearsay, then it would be proper for us to

return after receiving ( the information ) from you. Moreover, we too are not so sinful as not to see the prince. We also have sanctified our soul by serving the feet of the prince for a long time. The prince has himself always favoured us also by staying within the range of our sight. What has then happened today that we are dismissed without being allowed to share in the favour of saluting the lotus like feet of the prince ? We are the same ( even now ), the dust of his feet. So please request the princess and make fruitful our fatigue of the journey by ( allowing us to ) salute the feet of the prince, who is the heir-apparent. Otherwise, if we went away without ourselves seeing ( the prince when it is possible ( for us to do so ) after coming to such a distant land, what shall we be said by king Tarapila ? Or what shall we relate to the king ? After saying so much, the princess is to decide ( what course to follow )' When Meghanada sat silent after saying so, Kaiambati, who was as if melted with grief on account of the distress of the family of her father in-law that was without any means of solice that she could picture to herself at the time, who was ( as if ) drinking the tears that were collected inside with her eyes the pupils of which were agitated and tremulous, and whose throat was choked, replied with great difficulty after a long time. " It is quite proper that they were not ready to go ( without seeing the prince's body ) If they went away without even seeing the prince, what will they be said ? More-

over, this is such an extra-ordinary account that it cannot be believed even when seen, much more when it is not seen. When we also who show the sprouts of affection only deceitfully and to whom life is very dear, see him, then it does not stand to reason that these good servants, who are regardless of the continuance of their life on account of their true devotion proceeding from love, should not see him. Therefore, usher them in without delay. Let them see the prince. Let them make their eyes fruitful along with the fatigue of their journey. Then they will go." Kādambā, whose eyes were fixed on them alone, looked at them for a long time when they were ushered in by Meghnāda immediately after the order (was given), when they embraced the earth with their five limbs together with their tears while yet at a distance, and when they fixed their steady eyes that hid their eyelashes turned up at the time when they showed their true devotion by bowing to the lotus-like feet of Chandiāpī, and herself said to them :

65 " Good sirs, please give up this violence of grief that is natural to love and devotion that are hereditary with you. That calamity, the end of which is not expected and which is to end in misery alone, may indeed cause violent grief to a person who is afraid of death. But that misfortune which is to end in happiness does not attack the heart, as it is concealed by the hope of happiness, that is ever present (to the mind). Therefore

this incident ( about Chandrapita ) is of such a nature that not only is there no scope for sorrow, but on the other hand there is also room for very far reaching wonder. What is the use of arguments in this case ? This incident, that is nowhere seen before among men, is witnessed ( by you ) here. You also have seen the face of the prince whose body is quite unchanged as before. That interview ( with me ), which is not possible in the absence of the prince, has also been made possible. So you can go now to the feet of king ( Tarapida ) whose mind is anxious to know the news. But this incident about the non decaying of the dead body, though you have personally witnessed it, should not be made known. You should only say to him ' We have seen him, he is putting up on ( the bank of ) the Achchhoda lake ' For, death which is sure to take place, produces belief in men with some difficulty. But non decaying of the body of those who are destitute of life cannot be believed even when seen. By telling this ( news ) there is no use also at present in throwing my parents in danger of life although they are very far away ( from here ). When the lord of my life will be brought back to life again, this marvellous incident will of itself become manifest to my parents as also to ( other ) people ' As they were thus ordered, they respectfully said : " O princess, what shall we say ? Absence of knowledge in this matter ( on the part of Tarapida ) is possible only in two ways, viz by our not going back ( to

Ujjayini) or by our not telling him. But both of these are not in our hands. Not returning (to Ujjayini) is simply impossible for us while we are alive as we are sent with a word by king Tātāpida, queen Vilasavati and revered Sūkanāśa, who are lying uneasy as they got no news about the prince and Vais'ampāyana. Even if we go, it is quite impossible for us to remain with our faces betraying no emotion on seeing the faces—the eyes of which are flooded with tears of sorrow—of the king, the queen and revered Sūkanāśa who are very eager to hear the news of their beloved son.' When she was thus requested by them, Kālambāsi said, 'Oh ! it is so !' and addressed Meghanāda: "Meghanāda, I know that it is improper for a person who is familiar, Still I said this to you, paying regard to the pain that would be caused to my elderly persons (by disclosing to them the fact). Even when another calamity than this (befalls a man), how heavy is it felt ? What of this then that is like the fall of a great thunderbolt ? Let then this also be added. Let some one else whose words can be relied upon and who has witnessed the whole incident go along with them in order to inspire belief (in what they say) " (Being thus ordered Meghanāda said : "What need I say about the princes, when the servants also, one and all, who subsist upon bulbous and other roots and fruits, have resolved upon the course, viz. ' Not even a single one from amongst us should go back without the prince ' )

66. Real servants are they alone who serve ( their master ) more in his misfortune than when he is prosperous ; who become very humble when they are raised to a high position ; who, when talked to ( by their masters), do not talk with them on equal terms ; who are not puffed up when praised ; who, when they are scolded, do not take it as an offence , who, execute their duties without being ordered , who, having done a work, do not prattle about it , who, after doing a brave deed, do not brag of it ; who, when they are prised, feel the sense of shame ; who are seen to be foremost in great battles like banners ; who at the time of giving rewards run away and conceal themselves behind ( their master ) ; who value affection more than wealth ; who long more for death in the presence of their master than for life ; who stay more happily at the feet of their master than at home ; who are greedy for serving the feet of their master ; who are discontent in the propitiation of the heart ( of their master ) ; who are fond of seeing his face ; who talk much in appreciation of his virtues ; who are misers in giving up their masters; who though possessed of a soul have not all the organs of sense under their control : though they see, they are as if blind ; they are as if deaf, though they can hear ; they are as though dumb, though they can speak ; they are like dull persons, although they know everything ; they are like cripples, though they have uninjured hands and feet ; who do not do anything on their own responsibility like effemi-

ntie persons ; and who are like reflections in the mirror of the thoughts of their master.) All these servants are of that type. You are ( here ) in the place of the prince. You will understand that whatever is ordered will be done (immediately).’ So saying, Meghanāla called a young servant of the prince named Tvaritaka and sent him along with them.

67. After very many days had elapsed, Vilāsavati, who was afflicted at heart as she had received no news (about Chandrāpūla), had gone to the temple of the Mothers of Avanti, who were the deities of the city of Avanti, in order to offer a present to them for the return of Chandrāpūla, when all of a sudden she heard from her attendants who hastily ran (towards her), ‘ O queen ! you are to be congratulated , the Mothers of Avanti are now pleased with you , the messengers (sent) to the prince have arrived ’ She then as if worshipped with her eye that was dilated because it was directed towards a distant object and that was tremulous by the tears of joy as if it were a garland of blue lotuses wet with water. Then having looked in various quarters like a doe whose young fawn is missing, she shrieked aloud like an ordinary woman being distressed : ‘ Who showered this nectar over me in the disguise of words ? Who took compassion on this person ? Who has seen him ? How far is he (from here) ? What has he said—that my son is fating well ? ’ While she was just asking these

questions, she saw those messengers accompanied by Tvaritaka, who did not give any reply though they were being asked at every step the following and other questions by the people residing in Ujjayini who ran to and fro in groups according as they saw (the messenger). 'Has the prince arrived? At what distance is he left by you? Where is he in these days? Where did you see him after you went (from here)? Where did he pass the very tedious rainy season with only cavalry as his sole army? I think it has passed away while he was pursuing his journey on horseback.' On seeing them she waited in that very courtyard of the temple of the Mothers and sent for them.

68. Afterwards, Vilāsavatī, who being blinded by tears as if fell before them and whose tender feet stumbled through fear, went some steps and loudly asked them in faltering accents even before they saluted her—they, the violence of whose grief was doubled by their unexpectedly seeing her, who were as if robbed, who were as if left by their organs of sense, whose bodies were vacant as if they were made of wood, and who approached as if they had no life in them: "Good friends, please tell me quickly only the news about my dear son. Thus my heart tells me something strange. Is my dear child alive? Was he seen by you or not?" When they were asked thus, they, who having placed their heads on the ground let fall, under

the pretext of making their obeisance, the violent tears that rose all of a sudden, raised their faces towards her with some difficulty and said : "O queen ! we have seen the prince on the bank of the Achchhoda lake. The rest this Tvantaka will relate to you." While they were just speaking thus, Vilasayati with her face full of tears replied : " What else will this poor fellow relate to me ? You have yourselves conveyed to me what is to be told by the fact that you could not fix your gaze on me on account of the trouble of sorrow, by your mode of approaching me from a distance in which no joy (at seeing me) was manifested, by your heads that are void of the series of letters containing the reply (from the prince), by your faces that are quite dejected and sad, and by your eyes that are distressed by the fact that the shedding of tears is checked with effort. Oh ! my darling ! the only moon in the world ! Oh moon-faced Chandrapida, whose nature is to be as cool as the moon, whose qualities are charming like the moon, and who are delightful to the eyes ! What has befallen you that you have not come ( here ) ? Dear Chandrapida, I say this in distress ; I do not reprimand you through anger. It is not proper for you to stay anywhere else even for a moment as you have promised me in my presence, ' Mother, I shall not at all make any delay.' My dear child, while you were going I knew from the misgivings of this my wretched heart that to see your face again was difficult. You went away perforce. What shall I

do ? What fault is there on your part ? These are the workings of my very sins, unfortunate as I am ! No doubt there are sinful women in this world ; but there is none so sinful as myself, since you being an only son are all of a sudden snatched and carried away somewhere ( by Fate ). I am deceived by the accursed fate. My darling, I fall at your feet though you are far away. Return but only once. My heart is anxious to see your face saying ' Mother ! ' My child, who can be had rarely ! I do not at all know whether I shall bewail myself by remembering your childhood since your birth, or the present splendour of your form that caused the fulness of your youth, or your future sovereignty that would be firm because of your support and that I very frequently pictured to myself. On seeing me thus lamenting, O son ! you, who have secured a place in my heart, do not bring to your mind that I do live even without you Child, though I am alive how should I show my face to your father without you ? I do not know why my heart does even now not believe that some evil has befallen you, whether because you are very dear to me, whether because of my confidence in your form, or whether because of my foolishness itself that is natural to women, whereby it does not break into a thousand pieces. As if being afraid, I do not wish Tvanitaka to make clear the news about you. Better if I were to die without even hearing what should not be heard. My child, do you say, ' What is the use of this

grief that is unworthy of the affection for a son and that causes shame in the world ? ' Here do I sit silent at your words O child ! I do not weep ' While she was just speaking thus, she fainted her body being supported by her friends who were at hand.

69. When that matter was reported by the attendants of Vilasavati who came running and who numbered several thousands, the king came out ( of Ujjayini) after hastily getting up, with his mind agitated like the great ocean that flies up very high being stirred by the Mandara-mountain. He was accompanied by revered Sukanasa Having mounted a swift female elephant standing ready during that watch, he on account of her speed drank as it were the royal road in front of him. He was as if drawing with himself and depopulating the city of Ujjayini from behind by means of multitudes of citizens who came running from all sides and who raised a hue and cry by their voices of ' what is this ? ' Approaching the temple of the Mothers of Avanti and dismounting (there), he saw Vilasavati who had her eyes half opened and who, therefore, looked like the lotus plant in summer, and who was with great difficulty being brought to consciousness by her attendants whose faces were turned aside being sad and full of tears, who were sprinkling her with sandal-water, who were fanning her with plantain leaves, and who were shampooing her with their tender hands that were

wet with water. On seeing her, he sprinkled her with tears that began to flow at once as if to remove the partly remaining swoon. Taking a seat by her side, he touched her forehead, eyes, cheeks, chest and arms with his hand that showered nectar of touch, and gently said with his voice choked with tears: " O queen, if indeed something strange has befallen dear Chandrapila, then we shall surely not live. Why should you make yourself worthless for the sake of our dear child by undergoing the distress which is common to all people ? You have performed so many good deeds. What else can be done ? We are not the recipient of greater happiness than this. What we have not secured ( by our merit in previous births ) will not be secured ( by us ) in this world at our will even if we beat our heart. There is some one else called Fate in this world. He does whatever he likes. He is not in the hands of anybody. When thus everyone is in the hands of another, what indeed have we not obtained ? We have celebrated our son's birth-festival that is very rare. We have seen his face when he was in our lap. When he was lying on his back we have kissed his feet and placed them on our head. When he was moving on his knees and had his body full of dust, we have enjoyed the pleasure of his touch as he touched our lap. We have heard his first prattle that was charming though indistinct. When he was stirring about, we have seen his endearing acts in childhood. When he mastered the lutes, he delighted

our hearts by the possession of good qualities. When he grew to man's estate, we havemarked his superhuman superb beauty and prowess. When he was crowne<sup>t</sup> as heir-apparent we smelt his head. When he returned from the conquest of the quarters, we embraced his limbs as he bowed down to us. This much only of what I had desired in hundreds of longings was not fulfilled, viz to go to a penance-grove after placing him, who had taken to himself a wife, in my place. The attainment of all these desires was the fruit of our great store of merit. Besides, no one here has as yet clearly stated what has happened to our dear son. This much I have clearly heard when his attendants were speaking, that Tvaritaka, another boy-servant of my dear son, has come here along with the messengers sent by us. He knows the whole account. He too has not been asked by you. So let us first ask him. Then we shall decide upon either life or death." When the king was speaking thus, the door-keeper called Tvaritaka who was screened by the attendants and presented him (before the king) saying, "Let Your Majesty presently see him who is not far (from here) and who has placed his head on the ground."

70. When the king thus saw him, he called him near out of his affection for Chandrapila, touched (him) on the forehead with his hand and then said (to him): "Good friend, tell me what has happened to dear

Chandrapida, as he has not come even when I myself  
 his mother and his minister had written to him to return,  
 nor has he written any excuse why he cannot come  
 back When he was thus ordered by the king he began  
 to narrate everything that had happened since his depar-  
 ture Having listened as far as the incident of the  
 breaking of the heart of Chandrapida the king distressed  
 by being overwhelmed in the sea of sorrow that was agi-  
 tated stretched forth his hand and said to Tvaritaka in  
 a distressed voice "Friend stop now, you have told  
 what you wanted to say I also have heard what was to  
 be heard My longing to ask questions is gratified My  
 curiosity to hear has ceased My sense of hearing is now  
 blessed, the heart is delighted Happiness is engendered.  
 I am (now) lying at ease Ah! my darling! you alone  
 have endured the pang of a breaking heart You  
 have vindicated your affection for Vaisampyana Our  
 lot is miserable We are cruel Our actions are (wicked  
 like those ) of Chāndālas For we were free from emotion  
 even when your heart broke O queen! our heart is  
 harder than even adamant as it does not break of itself  
 even after heating this Nor does this life that is afraid  
 of the pangs of death follow our dear son So, get up,  
 let us make an effort to follow our dear son in death be-  
 fore he goes all alone to a very distant land Oh Sul-  
 nāsa, why do you stand here as yet? This is the time to  
 show your affection Order your servants to arrange a  
 pyre near the temple of Mahikāla O bearer of wood

bring wood at once. O chamberlains, why do you stand here thus with contracted limbs? Go and bring out materials for entering into the fire. What is the use of unnecessary weeping now? Without making delay due to any impediment enter (into the palace) and manage to give the whole treasure to the Brahmins. For whose sake is it guarded still? My duty such as protecting (the subjects) and the like has now come to an end, as my merit is exhausted. O Kings, go to your respective countries. You are allowed to go (by me). And so manage that the subjects (of Chandrapīla) may not at least today know the sorrow due to their being without a protector. My son now remains only in stories. Whom shall I inaugurate in my place and then go?" When Tāṭāpīla was thus lamenting with distress and when his body was supported by Vīlāvālī who did not mind her own grief, Tvaritaka, who was himself distressed (at heart), humbly said to him: "O King, although the prince's heart is broken, still he is sound in his body. Let the King just listen to the end (the story of) the birth of Vaisampāyana owing to the effect of the curse."

71. On hearing that marvel, Tāṭāpīla too, whose violent grief was merged in curiosity and who looked like one possessed (by a ghost) on account of his unwhinkingly eyes, listened attentively to the end to everything that was told by him exactly as he saw, heard and experienced.

After hearing that account about the prince and Vatsam-pāyana, belief in which was produced by many signs, that could not be believed, that caused immense grief, that was the source of wonder, that was unpleasant to hear and that was marvellous, the king turned his face a little and threw his eye, whose pupil was motionless on account of his pondering ( over the narrative ), on the face of S'ukanāsa whose condition was the same as his. Real friends, though they are themselves afflicted with sorrow forget their own sorrow and endeavour to remove that of their friend. For, S'ukanasa, although he was in that condition, said to the king like a person at ease : ' O king, in this wonderful mundane existence where gods, lower animals and men, whose lot is full of happiness, misery and insensibility, freely move, there is no condition that is not possible either on account of the development of *Prakṛiti* consisting of the three qualities or on account of the will of God who is the cause of the production, subsistence and destruction ( of all things ) beginning from the atoms and ending with the universe, or on account of maturity or nature of good and evil deeds that are the means of causing merit and demerit and that yield desirable and undesirable fruits, or on account of everchanging nature of moveable and immovable things that are born of themselves in various forms and that subsist in the world for some time and then perish. Then why is Your Majesty reflecting over this matter ( viz that of the moon assuming a human

form ) ? If it be due to a judgement arrived at by reasoning, then how many things are seen in this world that are void of reasoning and that, though accepted on the authority of the sacred scriptures, are seen never to fail in the result ? What sort of argument can there be in awakening one who is in deep sleep through poison by the tracing on the body of mystic figures or by meditation ? ( What logic can explain the phenomenon ) of the magnet attracting iron or making it revolve ? ( What logic can there be ) in the success secured in various acts by means of spells derived from the *Vedas* and others not so derived ? Or ( what logic is there ) in the production of the power to cause or prevent death, life or love, to bring under one's control—which is due to the mixture of various substances ? ( In the production of the power ) of many other similar things, sacred works alone are an authority in all things referred to. Various accounts of curses are found in all the sacred works, in the *Puranas* and also in the *Rāmāyaṇa*, the *Mahābhārata* and such other works. To illustrate. The royal sage Nahusha, who occupied the position of Indra, became a huge serpent through the evil working of the curse of Agastya. Saudāsa became a man-eater through the curse of the son of Varishtha. Yayati suffered discomfiture by old age even in his youth through the curse of the preceptor of the demons. Trīśanku became a Chākula through the curse of his father. Moreover, you have yourself seen the moon entering the face of the queen at the time of the

conception. In the same way I also happened to see only a white lotus in my dream. Therefore, there is absolutely no doubt as regards their birth. As to how the body did not putrefy and as to how it again regained life when they are dead, it can be said that nectar alone whose miraculous power is known all over the world, is the cause for all this. And it is popularly said that the moon possesses it. So you should know that it is true just as it is related ( by Svanitila ) Besides the existence of such majesty of form that gives delight to the whole world is not possible elsewhere ( than in the moon ). Therefore, you will please by all that is auspicious, give up your suffering caused since the day of your birth on seeing the moon who is the protector of the world, who is screened by the name Chandrapida taking his birth as your son, who will have performed the ceremony of marriage with the Gandharva princess very shortly at the end of the curse, and who would then fall at your feet with the bride shedding tears ( of joy ). Then this curse of theirs is really a boon to us. So neither the king nor the queen should suffer grief at all as regards this matter ( viz the death of the son ). Think only of auspicious things. Add to your merit accumulated in past lives by gifts of money in honour of your favourite deities. Let your sin also be destroyed by the trouble caused by austerities such as *yama* and *niyama*. Besides you should ( yourself ) perform and cause to be performed from just today all such acts as are heard of and known

as beneficial under these circumstances. There is indeed nothing that cannot be accomplished by performing acts that are enjoined by the Vedas as also those that are not enjoined by the Vedas. The birth also of them (two) who were obtained with difficulty, was caused by resorting to only such acts."

72. When S'ukhanasa spoke thus, the king though full of grief replied: " Everything is as you say. Who else (but you) knows this ? By whom else should we be advised ? By the words of whom else should we abide ? But the breaking of the heart of my dear son caused by his sorrow for Vaisampayana that is always present before my eye, conceals everything else. I see that alone; I hear that alone; I picture the same before my mind. So I am not able even to support my self before I actually see the face of my dear son. When such is the case with me, to argue with the queen ( to convince her ) is quite impossible. Therefore let your honour know for certain that there is no other alternative but to go ( to see Chandrapida ) for supporting our life " When Tāräpida spoke thus, Vilājavati, relinquishing the sense of abashment before her husband on account the grief for her son for a long time, loudly said to him with folded hands: " My lord, if it be so, then what more (can you obtain) by delaying ? We have already started ( from Ujjayini ) Give the order for starting. My heart is very anxious to see my dear son. For removing grief, I (at first) desired to see my heart

breal, but I do not like it now because I desire to see (him). I think it would be better for me to live to see if only once my dear son, though I may thereby have to undergo misery for a long time, but not to die just now for removing unbearable sorrow. So let our departure now be the means of diverting my heart that is anxious to see my son's face, that has now secured a means of avoiding all distress and that is supported by hoping against hope." Approaching Vilasavati who was thus speaking a Brähmana of advanced age, who was an intimate friend of S'ukadāsa, first uttered the word *svasti* ('may it be well with you') and then said. "O queen! Manorami, whose heart is overwhelmed with sorrow by the loud speaking out of this news (about Chandiāpila and Vaiśampāyana) that is not quite distinct every where, has herself come here. Being bashful owing to the ( presence of the ) king, she has not come to this place. She is standing behind the temple of the Mothers. She is asking the queen, 'What have they said? Is my dear son Vaiśampāyana alive? Is he doing well? Has he again approached the prince? Where is he? In how many days will they come here?' The king also, having heard it that was more painful than even the news about the death of Chandiāpila, was as though torn with grief, had his eyes overwhelmed with grief that had increased a hundredfold, and said to Vilasavati: 'O queen, your friend seems not to have heard anything about the two boys, if she hears it from somebody else, she will perhaps abandon her very

life. So get up; summon up courage yourself; console your dear friend by relating to her the whole account; let her also accompany S'ukanāsa. Thus he made Vilasavati get up and sent her (to Manorāma) along with her retinue. He himself also along with S'ukanāsa caused arrangements to be made for their departure. Then in a few days the king reached the Achchhoda lake. After reaching there he dismissed horsemen along with Tvaritaka to obtain the news (about Chandrapūda).

73. On seeing the whole body of princes who were coming along with them, whose body was sullied on account of the non-performance of their usual functions, who were led by Meghanāda, and whose life was fixed at the feet of Chandrapūda, Tarāpūda who, although overwhelmed by the violent wave of the sorrow for the son that rose up, was as if revived, and who e heart's belief as to the non-decaying of the body of Chandrapūda was strengthened, turned (his face) and said to Vilāsavati who was seated on a saddle that was covered with a veil: "O queen, you are to be congratulated. Our dear son surely continues to live with a (non-decaying) body, since the whole of the body of the princes who are the servants of his lotus-like feet have come from him." She also, on hearing it, raised up with her own hand the skirts of the cloth that screened her and looked at the princes, whom she loved as her own son, with a fixed gaze for a long time, and though constantly shedding

tears gave up courage and screamed loudly "Ah ! my darling ! How is it that you alone are not seen in the midst of so many princes who played with you in the dust ?" Having consoled her who was thus screaming, the king even from afar ordered Meghanāda, who placed his head on the ground, together with all the people, to come near and asked him 'O Meghanāda, tell me, what is the matter with my dear son ?' He on his part replied. 'O king ! only this thing is observed in his body that simply no movement takes place on account of the absence of consciousness. As each day passes, additional lustre seems to be produced (in it)' The king, on hearing it was filled with the hope that (Chandrapida,) would be restored to life, and said 'O queen ! you have now heard the words of Meghanāda. So come along, let us render ourselves blessed by again seeing (the prince) after a long time. Let us see the face of our dear son' While he was speaking thus, he reached the hermitage of Mahāsveta on his female elephant whose special speed was increased

74 Then having heard all of a sudden about the arrival of the parents of Chandrapida, Mahāsveta, who again scattered multitudes of tears that resembled the purest pearls, said to herself: 'Ah ! I am undone ! I am unfortunate and my only lot is to be miserable. I do not at all understand how long I, who have forgotten to die, am going to be greatly tortured in various ways by this wretched Brahma who is clever in only causing

misery !' While just saying so, she ran away through shame and entered the inside of the cave. The daughter of Chitraratha also, whose body was being supported by a bevy of friends who came near hastily, fell into a swoon only silently. When both of them were lying in that condition, the king, whose body was supported by Śukānasa, entered the hermitage. After him Vilāsavati, whose body was supported by Manoramā, who ran before ( the king ), and whose eyes were full of tears and were very much dilated, ( entered it ) saying, 'Where is my dear child ? No sooner did child-loving Tātāpūla return on seeing his son, who was not destitute of his natural brilliance, all whose movements had come to an end, and who looked like one sleeping, than Vilāsavati, throwing off Manoramā who supported her, stretched forth both of her tender hands while yet at a distance and sprinkled the earth with the flow of tears that were scattered all round as they were shed violently and ( also ) with the flow of milk from her breasts, and gave out a distressed cry, saying : "Come (to me), my darling ! You are rarely seen You are ( now ) seen after a long time. Give me a reply. Look at me but only once. It is improper for you to stay here, my child ! Get up and gratify the love-bitting a son by approaching my lap. Why do you not obey my words today when I am so lamenting, though never before disobeyed even in childhood ? My child, by what are you angered ? Here do I propitiate you by falling at your feet, my son ! Dear Chāndrapūla,

first having risen to welcome salute the feet of your father who has come here even from a great distance out of affection for you. Where has gone that devotion towards elderly persons which you had before? Where are those merits, where that affection, where that sense of duty, where that your great liking for your father, and where is that tenderness of heart towards servants? Why is it by my ill-luck you have left off everything all of a sudden and are thus remaining here resorting to indifference? Or rather remain as you please. We are neutral as regards you.' Then she approached Chandiāpīda, closely embraced his limbs again and again, smelt his head, kissed his cheeks, placed his feet on her head and wept bitterly. While she was thus weeping, Tatāpīda, who did not mind his own pain, without even embracing Chandiāpīda supported her with his arms that were able to remove the trouble of all his subjects, and said "O queen! although he is born as a son to us on account of our good deeds, still he is the form of a deity. He should not be lamented for. So give up now all this incident of grieving which is fit only for the mortal world. If we go on lamenting thus, no good will come out. Only the throat of him who shrieks will break and not the heart. Only meaningless words will pass out of our mouths but not our life. Only continuous tears will fall, and not our body. Moreover, what caused pain to us was only not seeing our dear son's face. But that is impossible now, when we thus look at his face. Besides

you have become as if made of nectar, since you have again seen the face of my dear son.' Kādambā too regained consciousness by that mention of the name of Chāndrapīda and by the touch of the body of Vilāsavatī that was not different in its effect from his ( i.e. Chāndrapīda's ). But she hung her face down through abashment and was at a loss what to do. Causing her get down from the lap as if she was not master of herself, she was made to bow down to the elderly persons according to the order of precedence by Madalekha. When a blessing was given to her with the words ' O long-lived one ! May your husband live for a long time ! ', she was gently lifted up and was made to sit very close to Vilāsavatī at her back and was being supported. When ( Kādambā ) the daughter of Chitraratha regained consciousness, the king thinking as though Chāndrapīda restored to life, embraced his limbs very closely for a long time, kept on kissing him and looking at him, and calling Madalekha said to her : ' It is only the happiness of seeing ( Chāndrapīda ) that was fixed upon by us ( as our goal in coming here ) and that we have now secured. So the same worship with which our daughter-in-law was so long attending upon the body of our dear son should not at all be neglected on account of our impediment or through abashment. We are mere useless onlookers. What matters it if we stay here or go away ? Let our daughter-in-law herself, by the contact with whose hand this non-decaying body was nourished, stand by his side.' Having

directed thus he went away. After getting out he did not even go to his own dwelling that was made ready but sat down under one of the bowers of trees and creepers that was fit for an ascetic to dwell in and having a bright slab of stone just close by the hermitage (of Mahāsvetā) He then called the whole body of princes, whose grief was not different from his, and said to them respectfully : " You should not suppose that I resort to this ( forest residence ) today simply out of violent grief This was a thing that I had already contemplated that after seeing the face of Chāndrapāda along with his bride and transferring my responsibility (to him) I should pass my last days residing in some hermitage And that has been thus brought about today by either the god of death, or by my evil deeds done in my former lives What else can be done ? Destiny cannot be transgressed I did not experience that happiness which I would have obtained from the actions of my dear son ( as a ruler ) and which I was not ( destined ) to get. The fruit, viz. the protection of the subjects does exist as before when your arms are thus uninjured. Even when it was otherwise and when we were looking after ( the kingdom ) ourselves, everything rested ( on you ) alone Therefore I wish to fulfil my objects that I had cherished so long Blessed are they whose strength of body is sapped by old age and who after placing their responsibility on their sons manage to go to the next world with their bodies made light ! It is assuredly a gain if, after transferring

one's office that is snatched away forcibly at any time by the god of death from a man even against his will by placing his noose upon his neck to some worthy person, the pleasures of the next world are secured by means of this our body that is a mass of flesh, the remaining portion of the life of which is sapped away by old age, the further existence of which is useless and which is excluded from all pleasures ! And for the sake of this very thing you are being requested by me " So saying the king gave up all pleasures worthy of him though easily procurable and took upon himself all miseries due to forest-dwelling that were not fit for his position. To illustrate : he transferred his notion of palaces to the roots of trees ; his affection for the ladies of the harem to creepers, his feeling of tenderness for familiar persons to fawns ; his liking for fine garments to bark-garments ; his assiduity in dressing the hair to matted hair ; his liking for ( different articles of ) food to bulbous and other roots and fruits ; his fondness to bear weapons to a rosary of beads ; his power to protect the subjects to sacrificial sticks, kusa grass and flowers ; his jocular talks to conversation about dharma ; his zest in battle to tranquillity of mind ; his desire for victory to the ( conquest of ) the other world , his desire for treasure to penance ; his ( issuing ) commands to remaining silent ; his attachment to all sorts of enjoyments to indifference ( to them all ), and his filial love to trees. In the same way he performed all actions worthy of aetics He did not desire that honour, that was usual among the

Gandharva people, should be paid to him by Kīdambarī and Mahāvetā who gave up her bashfulness with difficulty. He regularly enjoyed the pleasure of seeing Chāndrēpida both morning and in the evening. He did not mind any trouble but stayed there together with his retinue, queen and Sukanāśa.

76. Having thus narrated (the whole account), Jābāli said to all the listeners, chief of whom was Hārīta, with a smile that was destitute of bright colour on account of the effects of old age: "You have seen the power of this interesting story that enthrals the mind to draw one away. Having abandoned that which I was going to tell you, I have digressed much while relating it through the interest of the story. It is he, whose mind was overpowered by love, who fell down from the heavenly world through his own want of modesty and was born in the mortal world as the son of Sukanāśa named Vaisampāyana. How has he himself again fallen into this species of parrot through the curse of his father who got angry with him for his own immodesty and by the appeal to her truth which Mahāvetā made (while cursing him)?"

77. The moment revered Jābāli uttered these words, all the lores, secured in my childhood in a former life, as in the case of a man who wakes up after sleep, were on the tip of my tongue; proficiency in instruction in all the arts was produced (in me); this my power of

speech in which the utterance of the letters is distinct like that of a man has arisen (in me), knowledge of various sciences and arts and remembrance concerning all objects arese. In short, everything else except a human body has happened just at that very moment. the same affection for Chandrapida, the same liability of being completely under the sway of Cupid, the same attachment for Mahasveta, the same eagerness for securing her. Only because my wings had not yet appeared, my body could not move about at that time, as it used to do in my former life. In the same way, I, to whom had appeared all the incidents of former life and whose heart was full of longings, did not know whom and how I remembered—whether my parents, or dear father Tārāpida, or mother Vilasavati or my friend Chandrapida, or my former friend Kapiñjala, or Mahasveta. Similarly, I, with an anxious heart and with my head placed on the ground, remained there for a long time as if melting through the shame due to hearing of my own rash acts and as if entering Pātāla, and somehow gently requested Jābāli with the words. 'Revered sir, through your favour all knowledge has again appeared to me. I have indeed remembered all my former kinsmen. When I was ignorant (of my real state) just as I had no recollection of them, so also there was no pain due to separation (from them). But now my heart as it were breaks on remembering them. (My heart) even on rememb-ring them does not (break) so

much as it does ( when I remember ) Chandrāpīla, whose heart broke simply on hearing about my death May your lordship favour me by telling me of his birth also, so that though remaining in the state of a lower animal it would not be troublesome for me when we stay together'

78 Thus requested by me revered Jābāli, looking at me as if with impatience, said to me in a manner in which both anger and affection were mixed 'O wicked fellow, how do you persist in that very fickleness of heart by which you have been reduced to this condition ? Even your wings have not yet come out So first be able to move about Then you will not ask me When I was thus addressed by revered ( Jābāli ) Hantā, who had become curious, said 'Father, it is a great wonder to me Tell me how he came to be so engrossed in love even when he was born in the family of a sage, whereby it was not possible for him even to continue his life How was it that though he was born in the celestial world he was so short lived ? When he was thus requested by his son, revered Jābāli, as if washing away the mud of sin by the pure streams of water in the form of the rays of his teeth, replied ( to him ) " Dear son, the reason is quite obvious in this case For he was born only from the generating power of a woman, possessing little vitality and full of longings, love and ignorance In the Veda it is said, 'one becomes similar to the source from which one is born' In

ordinary experience also we find that effects are generally seen to partake of the qualities of their material causes. So also, it is said in the *Āyurveda* (i. e. the science of Medicine), 'That being, that is born simply from the generating power of a woman possessing little vitality, on account of the absence of the vitality of a man possessing vitality which is the cause of firmness, meets with death either in the womb, or is born dead, or if born does not live for a long time.' He is born such and so he became engrossed in love in that way and met with death in that way because he could not bear the fever due to the violent passion of love. Now too he is equally short lived and will be united with never-ending life after the time when his curse will end

79 Having heard this I again bowed down to that lord with my head placed on the ground and requested him: 'Revered sir, as I am born in this order of lower animals being sinful, I am unable to do anything by myself. Even my power of speech has returned to my tongue through your favour. My former knowledge has come back to my mind. Your honour should please now tell me how that body of mine, which would in another birth through your favour be fit for ( performing ) actions that would increase my life, will, though it is to be accomplished only by great deeds, be imperishable.' When he was thus requested by me, revered ( Jabāli ) cast his glance in ( all ) directions and said: 'You

will surely know as to this also how it will happen. Let alone this story. The night has almost turned into day-break unnoticed by us through our being attracted away by the interest (of the story). The time for kindling the sacred fire is very near.' While saying so, he rose up after dissolving the assembly.

80 When revered Jābāli rose up, the whole assembly of the ascetics, though free from worldly attachments, destitute of all lust and taking their stand on the path to absolution, forgot, on account of the interest of the story to show respect due to their teacher. They as if listened to the story (though it had ended). Their body had the hair standing on end. Their faces seemed to be filled with astonishment. They shed at the same time tears of joy and sorrow. They persistently repeated the words 'alas!' 'how pitiable!' They were as though under some external influence, were as if paralysed, and so remained there for a long time and then repaired to their respective places. Hārīta lifted me up with his own hand, though many other young sages were present there, took me to his own hut made of leaves, placed me on an altar and went to perform his morning duties. When he went away, I, whose heart was afflicted by my fall into the lower order of creatures unable to do anything whatever, began to think 'In the first place a human body, that is to be secured by hundreds of thousands of good deeds done in several births, is rarely

obtained in this world. Secondly there too being a Brahmana is pre eminent among all the castes. Therein also being a sage is a particular stage to which the state of eternal bliss is near. The state of dwelling in a divine world is some special form of it. Then how can I, who am destitute of the performance of any (religious) acts, now raise myself up from the state of being a lower animal, as I have thrown myself off from such an exalted position by my own fault? How can I (now) experience the pleasure of associating with those love for whom was produced in me in a former life? If I cannot enjoy that what is the use of my preserving this useless life? Let this body full of torments fall anywhere it may like. But this (body) which is the sole abode of pain is never destined to enjoy happiness. So I shall give up this body. Let the desire of Fate which is troubled by the sole thought of bringing calamities on me be fulfilled!' As if bringing me back to life with his face that had a blooming smile when I had closed my eyes in the thought of abandoning life, Hūnta entered all of a sudden and said to me 'Brother Vaiampajana, you deserve to be congratulated. Kapujala has come here searching for you alone from the feet of venerable Svetaketu.'

81 I also on hearing it, being desirous of going near him by flying through the sky as if my wings had come out that very moment, looked at him with my raised neck and asked him where he was. He replied 'He is lying at the feet of my father' I again said to

him while he was thus speaking ' If it be so, then your honour should please take me just there My heart is anxious to see him ' While I was saying this, I, who had a crooked nature, who was excessively cruel, who was an enemy ( of his ), who was disobedient and who was evil-minded, saw in front of me Kapinjala whose mass of matted hair was dishevelled by the speed of his coming down from the sky, whose heart was full of affection, who was my friend, who was obedient and who was noble-minded On seeing him, I, who shed tears profusely, made efforts to welcome him though I was in that condition and said to him with a shriek ' Friend Kapinjala, on thus seeing you whose sight was screened by two births how can I get the pleasure of closely embracing you with my arms extended even from a distance after getting up in haste ? How shall make you take a seat by holding you with my hand ? How can I remove your fatigue by shampooing your limbs when you are sitting at ease ? ' When I was thus sorrowing over my own state, Kapinjala lifted me up with both his hands, placed me on his chest, that was weak through sorrow for my separation, for a long time, tried as if to put me inside ( his chest ), experienced as it were the pleasure of embracing me in that way, placed my feet on his head on account of great sorrow and wept like an ordinary man

82. When he was thus weeping, I, who could prevent ( him from weeping ) by mere words, again said to him

the wounds, made by the hard bridle-bits that caused streams of blood mixed with foam, borne by your mouth that was fit for drinking Soma juice ? How was this your backbone, that was delicate on account of the exclusive use of a bed made of a young sprouts, not hurt when you were always saddled ? How were strokes of whips given on these limbs that were able only to bear the touch of the young creepers in the forest that bent down at the time of the gathering of flowers ? How was the pain due to the rubbing of the leather-straps on this body that bears only the sacred thread ( borne by you ) ?' I remained at ease with these and other talk about the past incidents ( of our lives ), forgetting for the time being my sorrow for being born as a lower animal

83. When the sun ascended the middle of the day, Hārita caused me to take food as was proper along with Kapinjala. After taking food Kapinjala stood for a while and said to me : 'I have been sent by father ( S'vetaketu ) to comfort you and to order you that you should not stir away from the feet of Jabali till the religious rite ( for prolonging your life ) has come to an end. I also am very busy in the same rite. So I am going now.' At these words I said to him in return with a dejected face : 'Friend Kapinjala, what shall I say under these circumstances ? What word shall I give with you to my father and mother ? You know everything yourself ' He, however, being thus told by

me, having repeatedly directed me to stay there (with Jābali) and also Hārīta (to see to that), enjoyed the pleasure of our embracing and being looked at by the body of young sages who were filled with astonishment, crossed the intermediate region and went somewhere beyond sight. When he went away, Hārīta comforted me and got up to take his food. When he rose to go he asked one of the young sages to sit by my side and then went away. After performing all the rites such as bathing and others he again made me take food at the time of the evening along with himself.

84 Thus being brought up by Hārīta with an attentive mind, my wings had appeared in only a few days. When thus the power of flying was produced in me, I thought to myself: 'I have now become able to go away. Granted that I have no knowledge as to where Chāndrapūla is born. Mahāsveta, however, is the same as before. Then why should I subject myself to pain even for a moment by not seeing her, when ( entire ) knowledge is produced in me. Well, I shall just go there and stay' With this this resolve one day when I had gone to take an airing in the morning, I proceeded to the northern directions. When I went over only a little ( distance ), my limbs were as it were fatigued by the trouble, because I had not practised flying for many days. My bill became parched up by thirst. My throat heaved up and down by heavy breath that caused the movement of tubular organs.

' Kapinjala, what you have begun is only proper for me  
 who am overwhelmed by all sorts of troubles and who  
 am sinful. As for you, you were not even touched even  
 when young by these feelings of love and the like, that  
 chain down a man to this worldly existence and that  
 obstruct the path of absolution. Then what is the use of  
 following the path trodden by ignorant people? Take a  
 seat and tell ( me everything) Is my father failing well?  
 Does he remember me? Is he grieved at my grief?  
 What did he say on hearing my account? Was he angry  
 or not? He too being thus asked by me, sat down on a  
 seat made of tender leaves that was brought by a disciple  
 of Hanita, took me on his lap and having washed his face  
 with water brought by Hanita, said ( to me ) " Friend,  
 your father is all right. This our incident was first seen  
 by your father with his divine vision, and after seeing it  
 he began to perform religious rites for averting it. Just  
 when the religious rite had been commenced, being freed  
 from the state of a horse I went to the feet of the father.  
 With his eyes full of tears, he while yet at a distance  
 looked at me when I went there with my face dejected  
 and sad and did not approach him through fear. He  
 then called me and said ' Dear Kapinjala, give up all  
 your misgivings due to supposing that you are to blame.  
 The entire blame really lies at my door, as I am of per-  
 verted understanding, since although I knew at the very  
 time of his birth ( that he was short-lived ) I did not per-  
 form this religious rite that would prolong his life, for the

sake of my dear son. Now it has almost finished. You should not entertain this fierce grief. Do stay with me now.' When I was thus told by your father, I being free from fear asked him: 'Father, if it pleases you, then allow me to go to that very place where he is born.' When he was thus requested by me, your father again said to me, 'Dear boy, he has fallen into the species of parrot. So even if you go to him today you will not recognise him nor will he recognise you. So you should better wait here.' Today he called me early in the morning and said, 'Dear Kapinjala, your friend has got to the hermitage of the great sage Jābāli. He has also gained recollection of his former lives. So you can go now to see him. He should be addressed after having favoured him with my blessing, viz 'My dear child, you should stay in this very hermitage of Jābāli till this religious rite is finished.' Moreover, even Lakshmi, your mother, who is grieved at your misfortune, is a servant in the same rite. Having smelt you on the head she also has told me the same again and again.' So saying he now and then gently touched with his hand my limbs, that were hasty with the appearance of soft ( feathers ) that were ( delicate ) like tips of young Suñha flowers, and was pained at heart. I then said to him who was thus pained at heart, 'Friend Kapinjala, why do you feel sorry ? You too have suffered a good many troubles for my sake who am unlucky, when you were reduced to the condition of a horse and were dependent on another. How were

When I was in that condition, I, being simply helpless and (thinking) 'here I shall fall, here I shall fall,' as the roots of my wings had became loose, threw myself on a bower of rose apple trees growing on the bank of a lake, that seemed to be a collection of the darkness of night. In a short time I became free from the languor due to the fatigue of the journey and so remaining in the cool shade at the root of trees drank to my satisfaction the water (of the lake) that was cool on account of the shelter afforded by a thick mass of leaves and that was fragrant with the perfume of the pollen of lotus-filaments. I allayed my hunger with the seeds of delicate pericarp of lotuses as I obtained them and with the fruits, tender sprouts and leaves of the trees on the bank (of the lake). I again resolved to go over some part of the journey in the afternoon, and so in order to give rest to my limbs that were weak through the fatigue of the journey, ascended another branch of the tree that had thick shade and remained just at the root of the tree. When so seated myself sleep came over me easily on account of the fatigue of the journey. When I woke up after a rather long time, I found myself tied down with a noose made of threads from which I could not free myself. In front of me I saw a man. He looked like the messenger of death destitute of the noose. He seemed as if created out of the atoms of iron alone on account of the extreme hardness and blackness of his body. He seemed to be

another god of death. He was as if the enemy of the store of merit. He was as though the abode of sin. He as if produced fear in the god of death himself who is dreadful to all people, by his face that was very fierce because his brows were knit so as to strike terror without any cause for anger, and by his eyes the pupil of which was quite red. He was not affectionate in his intentions as he was not only in his hair. He was darkened both in his face and his knowledge. He was dark in colour as well as in his conduct. He was dirty both in dress and acts. He was harsh in body as well as speech. His fault of cruelty was to be inferred by relying upon his disposition of mind, although a person like him was neither seen nor heard before. On seeing him such as he was, I became utterly hopeless as to my life and asked him: 'Dear sir, who are you? Why have you caught me? If through the desire for my flesh, then why did you not kill me when I was asleep? What is the use of making me whom am innocent experience the pain of imprisonment? If simply out of curiosity, then you have satisfied your curiosity. Good sir, please leave me now. I, who long for a person dear to me, have to go a long distance. My heart is unable to brook delay. You also are subject to all the characteristics of living beings.' When I spoke to him thus, he replied. 'O noble soul, I am indeed a Chāndala by caste whose actions are cruel. I have not imprisoned you either being greedy for flesh or out of

curiosity My master, who is the master of the habitation of Chandalas, has taken up his abode on land that is inhabited by Chandalas His daughter is a girl who is very young and full of wonder To her some wicked fellow has told that a parrot characterised by such and such qualities is dwelling in the hermitage of Jābālī On hearing it she being curious has ordered many persons like me to catch you So I have secured you today by my good fortune I shall take you to her feet It is she now who has the power to either imprison you or to set you free'

85 On hearing it as if struck on the head by the thunderbolt in summer and with the heart extremely pained I thought to myself 'Oh ! how very terrible is the result of the actions (done in previous lives) of me who am unfortunate, since I, who was born of Lakshmi whose lotus like feet are worshipped by the crowns on the heads of gods and demons, who was brought up with his own hand by the great sage Svetaketu who deserves to be worshipped by the three worlds, and though a resident of the hermitage of the heavenly world, have now to see the abode of Chāndalas, the entrance to which is avoided from afar even by Mlechchha tribes, have to stay together with the Chāndalas; have to nourish myself on mouthfuls presented by the hands of old Chāndala women, and have myself to be a plaything for the Chāndala children O wicked and wretched Peop-

datika, fie upon this birth of yours, of whose actions such is the result ! Why were you not shattered into a thousand pieces even in your first birth ? O mother Lakshmi whose lotus like feet are a shelter to those people who are without protection ! save me from this great fall into a hell, that is very deep and terrible Father, who are able to protect the three worlds ! save this single thread of your family I have been brought up by you alone Friend Kapinjala, if after arriving here you do not release me from this sin, then do not again hope to meet me even in another life ' Lamenting to myself in these and other thoughts, I again said to him in a way wretched on account of my requesting him

86 "Good sir, as I remember my ( previous ) life, I am a sage by birth Then you also would secure merit that is a source of happiness though we cannot see it if you save me from this great danger of incurring sin, and as regards even the present there would be no offence at all due to your setting me free when you are not seen by anyone else So, good sir, please release me While I was saying this I fell at his feet He too said to me with a smile 'O ( parrot ) who are blinded by delusion ! that person ( i.e. you yourself ) will not do through fear of another what is improper, ( you ) who suppose that the five regents of the world, that are the witnesses of the good and evil actions of men and that exist in your own body also do not see ( you

doing an improper act) So here do I take you by the order of my mistress While just speaking thus, he proceeded with me towards the abode of the Chāndalas As if struck on the head by those words of his, I was struck dumb and revolving in my mind as to what actions of mine had again resulted in that fruit, I resolved upon giving up my life When I was being taken away by him in that manner, I cast my glance forward with the hope of escaping from him and saw the habitation of Chandālas which was the sole market for sin

87 On seeing it such as it was, that would cause agitation even to one dwelling in hell, I in whom disgust was produced thought to myself 'How much I hope that this Chāndala girl would on seeing me even from afar take pity on me and release me and would not act as is in keeping with her birth Would that I had such merit in store Is it likely that I may not have to stay here even for a moment?' Just when I was engaged in such hopes, that Chāndala took me and standing at a distance bowed down to that Chāndala girl who had put on that time a very modest dress, and presented me to her saying, 'here have I got this She too with a delighted face said to him 'well done!', took me from his hand in her pair of hands, and said to me 'Ah! my son! You are caught Where else can you go now? I shall remove all this your wantonness' While saying

thus, she threw me in a wooden cage together with my dreams of seeing Mahāśvetā and bolting the top of the door asked me then to stay there quite at ease. She remained silent after telling this \*(to me); while I being thus confined thought to myself: 'I have fallen in a great difficulty. Now telling her my condition and bowing down to her with my head, if I were to request her to release me, that very quality of mine which becoming a fault resulted in my imprisonment, would be supported by me. I was caught by her for the very reason that I spoke well. What pain can she feel on account of my pain due to being imprisoned? I am neither her son, nor brother, nor any relation. If I were to remain silent, even in that case being enraged by my inquiry she may perhaps reduce me to a condition worse than this. For this is a caste that is most cruel. Or rather it would be better even if I were reduced to a condition worse than this, than polluting my speech with these Chāndālas. Besides if I resorted to silence, she may perhaps leave me through despair. But if I speak again, I am sure not to be released by her. Moreover, falling down from celestial worlds, birth in this mortal world, taking birth in the species of lower animals, reaching the hands of a Chāndala and such pain of imprisonment in a cage—all this is the fault of my not having restrained the senses. So what of speech alone, I shall curb all my senses.' Resolving thus I resorted to silence. Though I was addressed, though

threatened, though beaten, though teased purposely, I spoke not a word. Only I produced loudly a peculiar sound. Although drink and food were brought to me I passed that day without eating anything. The next day when the time for taking food passed away and when my heart was sorely afflicted, she brought for me with her own hand various raw fruits and fragrant and cool water, and said (to me) fixing her eyes on me who refused to partake of them as if she were full of affection. 'It is impossible that beasts and birds, whose minds are destitute of discrimination, should not, when troubled by hunger and thirst, make use of articles of food that are brought to them. But if you, who are of this sort and who make a distinction between things fit to be eaten and not fit to be eaten by you, recollecting your former births avoid taking food belonging to us, still what indeed can be unfit to be eaten on account of which you do not eat it, when you are at present born in the species of lower animals that is destitute of making any distinction between what is fit to be eaten and what is not? What further will you think now, when you though having obtained an excellent birth have yourself done such a deed whereby you have fallen into this species of lower animals? You did not in the beginning judge what was proper or improper for you. Now you would incur no sin by acting according to the birth which is secured to you by your actions (in previous lives). As regards even those who are subject to restrictions concerning things

desirous of asking out of curiosity as to how it came to be, she came here with me to the feet of Your Majesty. Now as to the matter who she is, for what purpose she declared herself to be a Chandala girl, wby I was imprisoned and wherefore I was brought here when confined, my curiosity also is not removed like (that of) Your Majesty.'

89 The King ( Sudraka ) also on hearing it became more curious and so ordered a female door-keeper, who was standing in front of him, to call that ( Chandala girl ). In a short time being escorted by her she entered and remaining standing in front of him and as if dazzling the king by her lustre boldly said : 'Oh moon, the husband of Rohini ! an ornament to the world, the lover of the constellations and who are the moon causing delight to the eyes of Kailambani ! You have already heard the whole account of the former life of this wicked fellow and of yourself too He has himself related to you that ( account ) also as to how even in this birth he set out to approach his bride transgressing the order of his father, being blinded by the passion of love, even when he was forbidden by him. I am Lakshmi, the mother of this wicked fellow Having seen him by divine sight when he started in that way, I was ordered by his father, 'Everyone proceeding through immodesty does not return ( to the right path ) until he has some cause to repent So this your son

will perhaps degrade himself even lower than this birth among the lower animals. Therefore, hold him confined in this very mortal world so long as this sacrificial rite (that would prolong his life) is not finished. Such remedies should now be adopted as would cause him to repent (of his actions)'. So I have done all this for the sake of discipline. Now that religious rite is over. It is now time that the curse should come to an end. I have brought him near you that you should both enjoy happiness at the same time when the curse would end. The reason why I declared myself to be a Chandala by caste was for the purpose of avoiding the contact of the people. Now therefore both of you should enjoy at the same time the pleasure of the company of your beloved persons, giving up these bodies that abound in births, old age, diseases, death and other miseries'. Just when she was saying these words, she quickly flew up to the sky from the earth, being looked at by the dilated eyes of the people, in such a way as to deafen the sky by the noise of her jingling ornaments.

90. Thereupon when the king, who remembered his previous birth (as Chandiapla) on hearing her words, was just saying, 'Friend Pundarika who was called Vaisampayana, it is fortunate that the termination of the curse of us both took place at the same time', Cupid, who drew his bow to the ear, placed Kadamban in front as his best missile and placed his food in his heart precluding

all possibility of his entertaining other longings (than for Kadambani) like a highwayman who obstructs all the quarters to deprive (his victim of) his life His limb, became helpless in that very moment as if they were nailed by all the pointed arrows of Cupid For, the fire of love, which was the cause of burning him whose body was reduced to the condition of fuel though he was being treated by his trusted attendants, quickly reached a climax (The same was the case) with Vaisampayana whose condition was the same as the kings on account of his longing for Mahāsveta

91 In the meanwhile the month of Chaitra that set in motion the wind from the south that is clever in instigating in dancing the creepers whose tender sprouts are full of juice as if to enkindle the fire of love, arrived in full swing Kadambani's heart was excited by that spring which was the most effective weapon of Cupid She somehow passed the day with great efforts when the festival of the god of love arrived She bathed in the evening when the ten quarters had become dark and performed the worship of the god of love In front of him (i.e an image of Cupid) she caused Chandrapida to bathe with waters that were very fragrant and cool and smeared him from head to foot with very fragrant sandal that was perfumed with musk She wove into his hair chaplets of fragrant flowers and decked him, on one of whose ears was placed as an ear ornament a bunch

of Aśoka flowers mixed up with tender leaves, with various ornaments mostly consisting of camphor and flowers. She forgot to wink and drank him as it were with an eye that was full of affection and looked at him for a very long time. Being full of longing she now and then heaved a sigh. She was trembling and her whole body perspired through tremor. Her body was thrilled with horripilation, her lip and mouth became dry. She now and again cast in different directions frightened glances through fear that Mahisavatī would see (what she was doing). She again and again stood near him for a long time as though she was possessed and was helpless. She was forcibly made to give up the sense of fear that is natural to the weaker set together with the sense of bashfulness by the god of love who causes excitement to the three worlds. She was unable even to hold herself. Being overpowered by Cupid in that lovely spot she fell down upon him all of a sudden and with her lotus like eyes closed, embraced him closely as if he were alive.

92 Thereupon Chandrapīṭa's life again at once returned to his throat, though it had gone far away, on account of that embrace of Kādambarī that was as delightful as the shower of nectar. His heart breathed again like a *Aurinda* lotus that closes itself by the languor due to sunlight and that blooms again from its stem (upwards) by the fall of the autumnal moonlight. His

eye, that reached as far as the ear, opened with the grace of the bud of the blue lotus that is touched by (the rays of) the morn. His face bloomed with the sportiveness of the lotus. Thus Chāndrāpīda, who recovered the movements of all his limbs like a man who wakes up from sleep, embraced Kālambāri, who had clasped his neck in that way, and as if drank her with his eyes that were weak on account of long separation. While her bodily frame was shaking through fear like a young plantain tree struck by the wind and while she was desiring as if to enter his chest closing her eyes firmly, and while she was unable by herself either to leave him or to hold him, he, giving delight to her by his voice that held her ear and heart and that she had heard before, addressed her thus :

93. "O timid woman, give up fear. I have been brought back to life by this your embrace. You are indeed born of the family of Apsarases that sprang from nectar. Do you not remember those words of mine, viz. 'that form which is full of lustre is itself imperishable and especially as it was growing by the touch of the hand of Kālambāri'? That I was not brought back to life though touched by your hand for so many days was due to the effect of the curse. Today however that curse of mine has ended. I have abandoned that human body called Sūdraka that gave me pain due to your separation. And this (body) has been preserved by me for th-

reason that you had begun to like it and out of my love for you. So this world as well as the world of the moon are now both completely at your service. Moreover the beloved of your dear friend Mahāveta also has been released from the curse along with me. While the moon, whose (real) form was obscured under the body of Chandrapāda, was saying this, Pundarika being supported by the hand of Kapujala was seen descending from the sky. He only bore in addition (to his former features) the fragrance of nectar that stuck to him on account of his stay in the world of the moon. He did not differ in his limbs and was characterised by the same dress in which he died through his longing for Manasyetā. He held the single string of pearls on his neck as before. He was further characterised by his limbs that were not under his control and were weak, and by his face that had cheeks that were slightly pale and emaciated as before.

94 No sooner did Kādambarī, who had released herself from the chest of Chandrapāda on seeing him even from a distance, congratulate Mahāveta, whom she embraced, on the great festival in the form of the arrival of Pundarika by running herself towards her, than Pundarika, alighting (on the earth), approached the moon in the body of Chandrapāda who highly obliged him. Chandrapāda then embraced him and said - 'Friend Pundarika, although you are my son in law on account of the relationship of your previous life, still you should

behave towards me with the same good feeling and friendly affection that was produced in the next birth' While Chandrapida was speaking thus, Keyuraka went to Hemalata in order to congratulate Chitraratha and Hamsa Madalekha also set out running fell at the feet of Vilasavati and of Tarāpida who was absorbed in muttering prayers to god Siva, and told them loudly being full of joy 'O king, you are to be congratulated upon along with the queen The prince has come back to life together with Vaisampāyana' On hearing it the king clasped her with his arms and being filled with unbounded joy embraced also Vilasavati after her, and, asking Madalekha again and again as to where he was now and then embracing Sukanasa who had the same feeling (of joy) as his, went to that very place Then on seeing Chandrapida embracing Pundarika in that way he was filled with joy and said to Sukanārī 'Fortunately I have not alone enjoyed the pleasure of the festival of my son's coming back to life' Then Chandrapida seeing his father beside with joy in that way hastily freed himself from Pundarika and fell at his feet with his head placed on the ground as before Thereupon having approached him quickly when he was so bowing down (at his feet), Tarāpida raised him up and said : 'O son, even if I am your father getting your birth through the curse or through my own merit (stored in previous births), still you are the protector of the world and fit to be worshipped

ped by all. Moreover, I have transferred to you that portion of myself that was fit to be saluted. So in both ways you alone are fit to be saluted.' While thus speaking he fell at his feet contrary (to the usual practice), together with thousands of princes. Then Vitisavati kissed him now on his head, now on his forehead and again on his cheeks, and very closely embraced him for a long time. Released by his mother, he approached S'ukandha and saluted him. When congratulated by him with thousands of blessings, he approached by himself and presented Punjali, whose face was bent down and wore a confused look through modesty, to his parents, to S'ukandha and to Manoratha in order of precedence, saying (to them), 'This is your Vaishampiyana.' On that very occasion Kripa-sjila, approaching, said to S'ukandha, "This word is sent to your honour by revered S'vetaketu : 'This Punjali was indeed brought up by me alone. But he is your son, and his affection is fixed on you. So having understood that he is indeed Vaishampiyana, he should be warded off from impudent acts. He should not be neglected by you thinking that he is a stranger (to you). The reason why he, though freed from his curse was not brought near myself by me is that I look upon him as your son ; and moreover, I am blessed by having established myself in him whose life will continue as long as the moon lasts. The light in me called S'ukandha is now about to go to a place higher than even this celestial world.' " Then S'ukandha, leaving with

his hand on the shoulder of Pundarika bending through modesty, said to Kapinjala : ' O Kapinjala, why did the holy sage ( S'vetaketu ), who knows the inner feelings of the whole world, send this message ? This is all due to the fact that affection is never satisfied.' That night dawned even without being conscious of it when all of them, whose eyes were dilated through the pleasure of seeing one another, were engaged in these and the like talks and in also conversing about the recollections of his former birth. Early in the morning the Gandharva kings Chitraratha and Hamsa, together with ( their queens ) Maduā and Gaurī, and followed by all the Gandharva people reached the same place. When they came and when their hearts were gladdened by approaching their daughters that had hung down their heads bashfully and when they, with their eyes dilated on seeing their sons-in-law, engaged in conversation with Tārāpida and S'ukanasa that was proper for their alliance with them, great joy of a festival that was as if multiplied a thousandfold prevailed ( everywhere )

95 When it prevailed ( everywhere ), Chitraratha said to Tārāpida, ' Why are these rejoicings celebrated in the forest when our palaces exist ? Besides, although this union brought about by their mutual liking is lawful with us, still the customs of the people must be followed, so you should please go now to our place. Thence will you repair to your land or to the world of the moon.' Tārāpida too replied to him, ' O Gandharva king, even

tha place where one secures unlimited happiness due to prosperity, would be a palace. Where else have I secured such happiness due to prosperity? Moreover, at present I have transferred all pleasures of home to your son in law. So friend, you may go with him together with the bride to enjoy the pleasures of home. Chitraratha, who was thus addressed, said, 'O royal sage! as it pleases you', and went to Hemakuta with Chandrapila. After going there Chitraratha presented to Chandrapila the whole of his kingdom together with Kādambati. Hamsa also offered his kingdom to Pundarīka together with Mahāveta. Both of them, however, who were happy by merely obtaining wives that were desired by their hearts did not accept anything else. On one occasion Kādambati though delighted by securing her lover who was desired by her in her life and though happy as she was in the midst of all her family, asked the moon, who had assumed the form of Chandrapila, when he came to the dwelling palace, with her eyes tremulous with tears and with a sad face. 'My lord, all of us who were dead were brought back to life and were united together. But that poor Patralekhā is not seen in the midst of us. We do not know what happened to her alone. The moon in the form of Chandrapila was pained at heart at this and replied. 'My dear! how can (she be) late? She was indeed Rohi who was pained by the sorrow that had befallen me. On hearing that I was cursed, she said to me

'How can you alone experience the pain caused by dwelling in the mortal world? And though being warded off by me she took a birth in the mortal world to serve my feet even *before* me. When I took another birth than this, she, who abandoned her body on my death, again descended on the earth and was perforce sent back to my world having made her turn back from such a course. You will again see her there.' On hearing it Kadambā could not speak even a word as she was greatly abashed and astonished at heart on account of Rohini's magnanimity of heart, her greatness of mind, her affectionate nature and her devotion towards her husband.

96. In the meanwhile the day withdrew as if to bring about the pleasure of union with Kadambā for the moon who is the lord of time, that was desired in two births. The eastern direction spread the garment of darkness as if to conceal the shame felt by young women in the form of the western twilight on account of warm affection. The entire universe became delightful on account of the rise of the moon. Thus when the night descended, Chandrapida remained there for ten days as if they were only one day, enjoying the pleasure of the first union with Kadambā, and then being allowed to go by the parents-in-law with their hearts quite pleased repaired to the feet of his father.

97. After his arrival there he raised the princes, who experienced trouble at the same time with him, to

his own position (as independent kings), and placing the responsibility of his kingdom on Pundarika remained attending upon the feet of his parents sometimes in Ujjayini through love for his birth place being observed by the merchants there whose eyes were dilated through the great wonder, sometimes on the Hemakuti of unrivalled and enjoyable greatness out of his respect for the Gandharva king, sometimes in the world of the moon, that was lovely on account of the whole region there being perfumed and cool because of the application of the perfume of nectar, out of his high regard for Rohini, sometimes on the lake, that was the abode of Lakshmi and that contained streams (of water) having beds of lotuses that were expanded day and night, out of his affection for Pundarika, and everywhere in accordance with the liking of Kādambarī. Not only did the moon reach the highest point of joy with Kādambarī enjoying various pleasures that were never at an end because they had been desired in two births and that were ever fresh, in several other lovely spots but also Kādambarī reached that point in the company of Mahāsvetā Mahāśvetā of Pundarika and Pundarika also in the company of the moon without any one of them being separated from the other for all the time to come !!

## NOTES.

( *With full solution of compounds and  
other grammatical forms* ).

N L The numbers refer to paragraphs

## Part I

( १ ) अशप शासन — अशपा नरपतय तेपा शारामि गमभ्याचन शासा यस्य । वदु० पात्तशासन=दद । चतुर गणया — चतुर्णा उपर्धिना माण मराण यस्या । वदु० चक्र पेत — चक्रवत राजे उपत । तृत उरुमल राजन — कर उभगभित तस्मिन् उपल यमाण शगवक गान यस्य । वदु० गित मन्मथ यन । वदु० अप्रतिहता गति यस्य । वदु० राज्यस्य ये अमूलरमा तपा आगम लेपाम् । पत रीतेय=ुरि भव । दीनतय=गद्द । गिनना जन — ( १ ) गिननस्य आनादस्य जनन ( स्ना ) ( २ ) गिननाया आनादस्य जनन ।

( २ ) निभाना दय — निभप्र अरानीना दय यन । एक तल — एकन दिक्कमण आवान्नै सकु भुवनतु या । वदु० दिम प्रथ — दिमस्य श्रेण गायामिन भुवनप्रथ या ।

( ३ ) जगवगा च्या — जगस्य जवगाहनाय अवनामिना जयुषरा नपा कुमेतु भिदूर तन भव्यायमान गरिय यस्या तया । वदु० जग्या दद आरति — सध्यायने । गित निभन — गित राज्यस्य गिनाया नार, तन निरूत । ग्रना ये — ग्रन्णा अनुरक्ष हदय यदा ने । एक मे — दिक्कम एव एक रस चयाते ।

( ४ ) गंगार्याणा समूह । रूप दिक्कम — रूपां इ अपर्धिना रत दिक्कमा यन तमित । जारस्य तुरे — जारूस य । गरिपायु शंकायु परिहाया एुच्युरे । अन्तर्वारे — ल डे । ग्राम फ्रू नी । ल, ल, प्राप्ति तुम ।

(5) मानेहि वरा—मनिहित विषधर यस्या । भीषण कृति—भीषणा रमणीया च भाट्टि यस्या । तिनि रमण—क्षितितङ्ग निहिताँ जानू दरौ प्रव कमङ्ग च यस्या सा । इति कु वा=२० thinking:

(6) उप हृल—उपजान उत्तहृल यस्य स । अनरु नयव—अने कानि रत्नाभरणानि तया । करणाना जालकेन अत्तरिता अवयवा यस्य तम् । गगन रस्य—गगनसि वो फनस्य पर्वत् पाण्डुर तस्य । उद्धयमान लाप—उद्धयमान कन्दण्चामरसलाप यस्मिन् तम् । वसान—Pie put from वस 2nd Atm ' to dress अतिमु स्थल—अतिमुर भित्तचादनन अनुधरलित उर स्थल यस्य तम् । उपार सक—उपरिवियस्ता उम्मस्थामका यस्य नम् । अमल तया—अमले मणिकुमिर सकान्त प्रतिविव यस्य तस्य भाव तया ।

(7) वय शिरसा—वय परिणामन पाण्डुर शिर यस्य तेन । अनु वेशेन—अनुग्रहात आयस्थ वेश यन तेन । अधि भागा—अधि इति पुरोभाग यस्या ताम् । रक्ता नाम्—रक्ताशुक्रेन रचित अवगुण्ठन यस्या ताम् । अचिरा नाम्—अचिर उपमङ्ग यौवन यस्या ताम् ।

(8) इपद तसा—इपद् अवगलित कण पद्वस्थ अवतस यस्या सा । कृतप्रणा एष्या—*is locative absolute* विदित ए—विदिता सङ्कलशाखणा अर्था यस्य स ।

(9) विहगराज—विहगाना राजा । मसुनमाय=Absolutive from the causal of नम् with सम् and उद कृत गद्व—कृत जयशद् येन । विमुक्ताहार—विमुक्त मुक्ताना हार यस्मात् तद् । also विमक्त आहार यन ।

(10) सहपम्—हर्षण मह यथा स्यात् तथा । अ भा or it can be वहु० also अभिव्य युक्ताम्—अभिव्यक्ता मात्रा अनुस्वारा स्वरसयोग

निशपात्र ते भयुक्ताम् । निरथ—Gen sing of निय रु + lower  
भुमिः' भयुक्तिः जेन—समुत्तित दर्भिण चरण वा । अ-यन्मो  
य—अ-यासमन् य-मनि उपात्ता भस्त्रारा तेपा व्यापाय । अति  
भाना—अतिपरिस्तुर अभिरा यस्याम् । भमा य—सप्तामध स्नानस्य  
ममय यस्य स । दित गोकु—दिव्याजना राजगता येन ।

(11) Re१ अथ for अद अहमहमिरा—अह त्व जह शत इनि  
अस्या सा । वक्ष ताता—र इस्वर नदि दिरा हरना यस्याम् ।

(12) यनिरया दृन—कातपर्य आत्म राजुने परितुत । अप पा—  
अपनीतानि आपाणि भूपणानि येन म । समुपा रणा—समुपाच्चान  
समुचितानि व्यावायस्य उपस्तरणीनि यस्याम् । समान नि—समान वय  
यस्याते । अग्रे मूल—अग्रियमाणा मूल यस्य स । भग्रियमाण—  
Pre१ part पर्य from त्व with अलम्

(13) उदपादि—Aorist प्र१ त्र१ sing from त्व with उ,  
आपूर्यमाण—Pre१ part of caus प्र१ of त्व with आ त् U  
'to fill' उपर दृग—उत्तराचना पुणत पूजा यत । ताद्या गमद  
—ताद्यन अग्रियानि गमाव अद्यानि यस्य म । निरन्यमाण—Peri  
Per१ त्र१ sing of the caus. of दृग with तन

(14) गमापि वाद्य—कनार्याहा र्दिका यस्य । अयाभा॑—Aor  
त्र१ sing from या '१०' उपरय तया—उपर । निर्द्यु  
भरित्वा यत्या । यपादिट्टं=आदिट्टं भर्तीर्याय ।

(15) राजानिरम्—रा भाद्रम् । द्वापाय—Imperf त्र१  
sing from the caus. of त्र१ with त्र१ राजानिरम् भरि त्र१  
द्वापाय र्दिट्ट—in/ an interrogative त्र१ which often trem-  
bled by लिपे It implies a favoural answer

अमृतायते—अमृतामिय आचराति । उपितम्—Past pass. part. from वस् 'to dwell.' आर्ण्यताम्—Imperf. 3rd. sing. pass from अर्ण् with आ 'to hear'

(16) सुतनिविशिष्यते—सुनेभ्यः निर्गतः विशेषः येभ्यः तैः । वद्वेणिस्या—वदा वेणिना यथा तया । लक्ष्म...शालः—लक्ष्मणेन उपरचिना पर्णशाला यस्मै ।

(17) अप्रतिमम्—अविद्यमाना प्रतिमा यस्य तत् । राष्ट्र...पण्डस्य । राष्ट्र-यस्य शराणा प्रहर्णः जर्जिताना जीर्णाना तालतरुणा पण्डस्य ।

(18) Read कलममञ्जरी० for कमलमञ्जरी०

(19) अभिमत...सित—अभिमता जाया तस्या विनाशेन शोर्तु-तेन दुसितः । पद्मसर्वं—पद्म प्रसरः यस्य तम् । अति...ययाः—अतिपरिणतं वयः यस्य सः ।

(20) तुलाय...सनावे—तुलायेषु निलीनाः निगृताः शावकाः तैः सनावे । संप्राप्तिता...चर—संप्राप्तिताः सरलाः वनचराः येन । उदचरत्—Imperf. 3rd. sing. from चर् with उद to 'rise.' जग.. न्तरम्—जरया शिगिल पक्षुः तस्य अन्तरम् ।

(22) दिरेष्यस—दिरः धारयनि इनि । संप्राप्त...स्व—संप्राप्तेन तरत्य तारसा यस्य । दिव्युः—Desider. noun from दृश्य 'to see.' अनामि...हुनि—न अभिभवनीया अट्टनिः यस्य । अभिभवनीय—Pot. pass part. of भू with अनि. अर्थात्—Nor 1st sing. from धु 'to hear.' अनिनीयु—Desider. noun from नी with अ 'to take aw. y.' अन्यतम्—one of many. धीतय...सता—धीतः पद्मः यामा सा । धीतपद्मः जन. एव निर्भत्य । अनामा...पिशा—अनामा-दिति हारणस्य पिशानं येन । अन्तरिने...पांि is loc. absolute. भार्युः—

Desider noun from रह with जा उकान्तीमेव असुनि—Mark where the imperat. onal con traction अनुय शक्तान्—न उपजाना उत्पत्तनाय शक्ति यथा तत्।

(23) अप्रवासार—न विश्वास व्रकार यस्य तम् । इद्युष  
वेष्टु—द्वादशुना उपजान वस्तु यस्य । द्रागस्तस्ताप शिवलेन—प्रासन  
साहा सप्तय यस्य॑ साध अत एवाशायल तत् । अद्य॑—Absol. from  
सम्भ with अव N B. The ग् of अद्य॑ is changed to ग् after  
prepositions ending in इ or उ and also after अव  
अवशार्वत्त—Imperf. dcl per plu pass from न् with अव  
'to wither' कारातरभुत्—कारा न रेत भवति इति 'भू तस्य । इद्युष  
ष्टमा—इद्य॑ रुत अवस्थ यस्य ग । तिशासु=पतु इ दा । परिष्कर्य—  
Absol. from कर with परि 10 I 'to know' 'to consider'.

(24) नानि रस्य—न च नैहित्य चरणाभ्यासार यस्य तस्य । विशेष  
दाद्यम्—विमेद पितु यस्य शार तत् दस्य यथा स्पानय । अद्य॑  
म० न—न Two negatives indicate one positive a certain  
in an emphatic way इद्युषवस्थ—इद्य॑ अवस्था यस्य तम् । जल  
नुवारि—जलद्वताना॑ नृपुराणा॑ रव अनुवरते इनि । आपासु एव—  
अ शासुयापु विशेष तेऽ विशेष ।

(25) मदतप = मदा तप यस्य ग । स्वनि चना—सर्वमि  
विद्यमि अवदान तत् यस्य । दुर्निरीक्ष्य = दुर्मन निर इति शस्या॑ ।  
समानवयेभि—प्रदृश यस्य निरा॑ ते॑ । विशासु—Desider noun  
from रना 'to bathe' N B. The ग्भू इ॒ �is followed to  
depletive भूय, to the ग्भू रूप with आ in 11 ग्भू  
स्त्राय—ए अद्य॑ द्वरा॑ ग तम् । शुद्धा॑ दद—प्रसुरक्षा॑ द० ग दृश्य

root प्रच्छे governs two accusatives, here वेतु and परिजनम्.

(32) अग्रदुम्—Infin of purpose from एव with अग्र विफल समागम—विफल नरेदस्य समागम यस्या । परिजिहार्या—Inst. sing of परिजिहार्या which is desider from ह with परि द्वितवता—Past act part. from the causal of द्वा सशिर-प्रणामम्—शिर प्रणामन सह यथा स्थात्वा । अ०य० अविर मुखी—अविर एव वाणविन्दुभि दुर्दिन तेन अन्धकारित मुख यस्या सा । Read इच भिदाय for इस्यभिदाय आत्मन मुखस्य—आत्मनस्य परिष्वग एव अमृत तस्य आस्वादमुख तस्य । मानुष्यक—मनुष्याणी समूह । उपपादनम्—Impera 3rd per sing pass of the caus of पद एव उप समुद्र लक्ष्यम्—समुपाहट गर्भ तस्य भरण अलसाम् । आपा मुखो—आ (इपत) पाण्डुर मुख यस्या ताम् । वापि दयाम्—आपत्त चन्द्रस्य उदय यस्या ताम् । हारि रिणी—हारिद (हारिद्रा रक्त) वसन धारणति इनि । मुत्र त्सणा—सुनेन सनाय उत्सुग यस्या सा । सर्वैः केश—सर्वाणि ओपथिभि विज्ञता, जटिला कदा, यस्य स । निदि तातु—निदिता रथा-पृतविन्दव त त्रुनि यस्य स । विन्य लेस—विन्यस्ते गौरसर्पये उत्तिभ मृतिलेप यस्य स । अन्त पु . मूर्ति—अन्त पुरे भव अन्त पुरिष्ठ त्रासी कातलानि तेषां परवरया सवार्थमाणा मूर्ति यस्य । राजात जात्मम्—सजात जानुन्या चक्रमगस्य वारम्भ यस्य स । चक्रमन is the noun from the frequentative of नम् 4 P 'to go,' 'to walk' निष्टु—Desideria noun from प्रद 'to seize' शृणा रूप—शृणुगुहपूर्व लिगित मद्वेशा इव तया अन्तृ । गाइपत यस्य स । ऊर्ध्वं धूमर—ऊर्ध्वरेग विप्रकर्णी च दनवर्गपूर्वि तया पूर्व । कुमोर तिरा—

कुविता अद्विलि तस्या शिवार अद्विश इव तेन आकर्षित तेन वि गृह्यते विर येन सु । चरण पेण—चरणयो राग तस्मिन् उत्तरुक्षात् शेष तेन । स्खलद्वृति—स्खलद्वृती गति यस्य सु । नरेन्द्र गमन—नरेन्द्राणा सहस्रस्य प्रसारितानि भूत्युगलानि ते आभिनन्दमान आगमन यस्य स । भूमण दृष्टि—भूपणाना मण्य तपा मयूखाना लेखाभि आकुल्कियमाणा अत एव लोका दाष्ट यस्य स । प्रतिविधेय—pot pass. part. from धा with प्रति धाते वि आधीयतम्—Impera 3rd sing from the pass of धा with आ चाशुलेख अश्रुवेदया सह । वहु० शाका गाभि—शोकस्य अरनाद तस्मिन् निषुशाभि । धर्मा भाभि—वर्द्धस्य उपेदश गर्भे याता ताभि ।

(33) अद्विशीत् Aor 3rd sing from दृश 'to see' धौत सदा—धौतानि धवलानि च वासासि यस्य तन । अवितथफला—अवितथ फल येपा ते । अभिदधान pres part Atm from धा with अभि आनन्दयाचकार Peri perf. 3rd sing from आनन्दयति a verb from आनन्द सकान्ते—past pass part from काम् with सम् उत्तर्वी गर्भा—उत्तर्वायमान गर्भ यस्या सा । उपचीयमान—pres part from the pass of चि with उप विजातवान्—nom sing of the act past part. from धा with वि

(34) अवनि जन—अनतिदूर अवस्थित परिजन यस्य तम् । समुग्ध भासा—समुग्ध विधम् तेन निर्भृत । समुग्ध—past pass. part. from उड with सम्, उप and आ अद्विशीत् Aor 3rd sing from कु 'to do' अश्रुतपूर्णे—रूद्ध गृह श्रुतपूर्णे । न श्रुतपूर्ण अश्रुतपूर्ण तेन । असमाध्य pot pass part of the caus of भू with सम् with the negative particle न prefixed प्रस्तू.. तनो—प्रस्तू

सः । अमंजा...पुटः—भरंजातं पक्षपुट यस्य । अनाययत्—Imperf. 3rd sing of the caus. of नी Note the causal construction. एस्दे...डलुः—एकदेशे निहितौ दण्डः कमण्डलुक्ष येन सः । अम्भःसोदहृ-तसेरं—अम्भमः शोर्दः कृत. सेक् यस्य तम् । आगृही...लकल—आगृहातं धवलं वन्धुलं येन । सज्योत्सन—ज्योत्सनया सह । षहु०. करतल ..जटः—करतलेन निर्धूता० जटा० यस्य ।

(26) उपगृहं—Past pres. part. from गृह with उप. सतता...गन्ध—सततं व्यविर्भूतः हव्यधूमगन्धः यस्मिन् तम् ।

(27) अलक्ष...उपस्य—भलक्षतव्यन् ईपन् लोहिताः पर्वाः यस्य । भस्म...शरीर—भस्मना पाण्डनि रोमाणि तैः आभिष्टं शरीरं यस्य । or भस्मना पाण्डुरं उमया आभिष्टं च शरीरं यस्य तम् ।

(28) उत्तस्तक्षनसाक्षाता—उत्तसं कनकं तद्रूप अवदाना । उप...वैरं—उपशान्तानि दैराणि गृहिमन् । आ...त्सरं—आपातः मर्त्याः यस्मात् । अभि...भिषः—अभिज्ञता प्रत्यभिष्ठा यस्मिन् । जन्मान्तराणि—अन्यजन्म जन्म न्तरं तानि । उपयाचितवती—Fem. pres. act. part. from य च with उप. Read नः for न before कुनृहलम्.

(29) आशातध्यम्—Pot. pres. part. from शा with आ. आ-शायं—अशः शेषः यस्य तत् । अभिद्पा०—pres. part. from फ with अभि 'to speak.' अस्तमु...धिं—is loc. absolute. Also दुर्गी... दुर्गी, प्रदद...रेतु, and अर्पिषाम...वर्षी—are instances of the loc. absolute construction. स पर्व...ददसा—म पर्वेद० 'भवते कुनृहलं सेन अवलिनं हृदयं दह्याः । आव...दापा—आवदं माइते दया ।

(30) विदिता...दुतिः—विजिता अमराता से हस्य दुति० यसा ता० उगृ...प्रेतिः—उगृहा कैवल्य में प्रेतिः येन । मदा...प्रानः—मदामानः

व्यमित न यस्य । परिदृ पापा —सरिदृपा प्रजाना पापा नेन । मुर पावरण  
—मुरकु नरस्य नरवन् पावरण । स्फुरद जटिलन—पृथिव्या अभिर्गता वस्या  
मराविजाल तन अटिल तेन । लिखि रुना—निखल असानाना कुत तस्य  
प्रलये धूमकेतु तन । मकल वलशा—मकलाः ह्लौशा एव वलश यह्या तम् ।  
आरोप्य—Absol from the caus of कृपा with ला 'to place'  
प्रजामि तथा—प्रजामिता असेपा विवशा येन तस्य भाव ०प्रभाव तथा ।  
विग शक्तु—विगलिता आग्ना यस्य । अवाहितचतु—न आभित चेत  
यस्य य । अवाहित—Aor 3rd per sing from हृ 'to do'  
दिग्युणी तुरुण—दिग्युणहृन प्रजाना अनुरुण येन । आवर्ति सम—  
वावर्तिता दुमुमशश्यरु तेष्य । तुरु मधुमीकर सन मिच्छा मभा नेन ।  
यहु० दूराव लाङ्कु—दूरावनत्या व्रेष्मितानि मणिपुडलानि तेपा केणि भ  
सेपा नाने अद्दशनि यस्य ।

(51) मन्त्र भास्य—मन्त्रिनि निवेशित राज्यभार येन तस्य ।  
Note the construction यथा यथा—तथा तथा 'as as' अवाहय  
ताजन्मा—अनपल्यताया जन्म यस्य । विनह—Perf pass 3rd per  
sing of हा 'to abandon' चिन्ता दृष्टिका—चिन्तया स्तिमित दीना  
च हृष्ट यस्य तेन । याना चैन—यानन अनेमिये लालने येपा है । अ शा-  
स्यमन—pres part of the causipal pass of शुम with ला  
अवर्गला हृलम्—अविरता अशुविन्दव तेपा पातेन अद्दृष्टन दुरूल यश्वा  
ताम् । वाम मलाम्—वामकरतेन निहित मुखक्षयन (मुख कमर्सेव)  
यणा ताम् । अम्बलाम्—अमगता अलका यणा ताम् । हृल त्याना—  
हृत प्रयन्तुयान यणा ताम् । विगत कणी—विगता व इम्भ कणी  
याम्याम् । अभ्यर्थन पर—अन्यगत युद शोकभार तेन मन्यै यणा  
स्यात्पा । अध्य० अद्दृ—अवश्यमन शास्त्र यणा स्यात्पा । अ ए० The

रामाद्वा तपा निररण कम्मिता तु यस्य तस्य । कम्मिति-कम्मका स जा-  
ता अस्य । अपश्यत्—nom sing masc of the pres part from  
श्य 'to see' with the negative particle न उक्तवति—loc.  
sing of उक्तवत् past act part from वृ॒ 'to speak' तर्ग  
तारक तरला तारना यस्य तन् । उग्रह इल—उपास्ट यहन उमयस्य  
धवणस्य कर्तृ॒ल यस्मिर तत् । Reid देवी पृश्या for दवा पृद्वा त्वग्यम्—  
—pres part from the pass of वृ॒ 'to make heat.'

(३२) बदु धन—यह हृत रग्या सदिवान यास्मन् तस्मन् ।  
 मणि लिमिरे—मणयुक प्रदै प्रदते लिमिर यास्मन् तास्मार । आवद—  
 विन्नम्—अवद्वा लविया आपधय मूल निय नणि च ते पविन्नम् । अप्या  
 याना—Accu sing fem of अभिशयान pre part from या with  
 आप १ १ 'to lie down', which always governs the noun  
 ११० वसान—pre part from वन् ११ 'to dress' गरा दशम्

गारानवा चिपिता दशा यस्य ता । उथा पृष्ठ—pot प्रिया  
from the root स्था with उद, formed by affixing तथा प्रस्तु  
टाम—प्रस्तुत पारेहाग बेनः अध्येत चाग—अध्येत रिमः तन दुरिता ।  
इपो धरले रनाम यस्या सा । अगरि गदेन— भागिस्तु इम प्रियो  
स्तना तया रिशदेत । अतमु हाग—अ तमु भिलोग्न दाम यस्य न ।

(36) रथा मुद्रा—यथामृद्दि गर्वदोदृदती गगदरा वगुरेता  
वाग्माता—गागातान मयारहरा। अ १० मीटूनि—उर्द्दी यद म १ रथ  
मय श्रमद्—गग्राया गगुदेन उदृदा गर्वदृद्वरात्रा रा । अग्नि  
१,१गा—विगा । लिंग यहार अ १ निधन वधन यवि ता । नद  
१,१—नदह रूपनामह भागु तमृत तुवा मय । अर उर्म—मरत  
१,१ वाय हायाहु ग १—रामाय वग्राय वव्य उमतार

मनोहरम् । आचिप्रति—pres. 3rd. sing. of ग्रं 1 P. 'to smell' with आ ।

(37) दत्तमार्गः—दतः मार्गः यस्मै । व्यजित्रपत्—AOR. 3rd. sing. of the causal of श्व with वि 'to request.' जहार—perf. 3rd. sing. from ह 'take away.'

(38) N. B. सात् has the sense of अवीन when used with त्, भ्, अग् 'to be', and पद् with मम्, त्राद्वाण्यान्हवाऽप्याद्वाण्यावीन् इत्वा । इत्...त्वादस्य—हृतः चूडाकरणं आदि यस्य मः वालकियाऽन्याः यस्य मः तस्य ।

(39) Read चैद्वाद्यामद्वृतेषात्मां—कैदायाः व्यायद्वृत्य विघ्नतार्थम् । अनुशिष्टम्—शिश्रा अन्यायतम् । अभ्य०. उद्भृति ..नेत्रम्—उद्भृतिं एकं द्वारे नेत्रं प्रेषणः यस्त्रियं तम् । अमरणारात्मारं—अमरणा अगारस्य इति आकारः यस्य ।

(40) अतनी...मर्दु—अतनीनः अतेषिश्वरवर्त्तिः तातु व्यामद्वृः यस्य तम् । अतन्यगतस्मै—न अत्यहिमन् मनः यस्य तम् । वार्योवभूव—Perf. perf. 3rd sing. of the causal of श्व.

(41) यपस्मै—स्वं अतनिष्टय । अस्य०.

(42) कल्पावग्नः—लक्षणः अवसरः येन ।

(43) Read परिमाणमवारदा etc. उपर्युक्तिः—उपर्युक्ता शिश्रा यन तम् । अभिष्टयः—Gen. sing. of अभिष्ट् pres. part. from यग् with अभि. अन...यगः—अतन्तं निष्ट्रयणं यस्मै तः । Read यस्य-सुमान्त्रुम् for यपस्मान्त्रुम्, नरन्...रतः—नरः जनयः तस्य यज्ञः तद्वृग्मीरा । निर्विभिषु—D. sider. form from यस् with

निर्. अश्वातिशयम्—अश्वस्य अतिशय यस्मिन् तम् । सुनि. .भावा—  
सुनिननशापै परिपीता प्रभावा यथा ते । अनेनापि . त०पम्—Mark the  
use of the Pot pass part with the instrumental

(44) आरहतु—Desider from रह with आ मध्यम्—Pot  
pass part from मृत् 4 U 'to pardon' दत्ता नुज्ञा—दत्ता  
आरहणाय अनुज्ञा यस्मै । अदृष्टपर्यन्त—न दृष्ट पर्यन्त यस्य तत् ।

(45) समा ग्रहम्—समाप्तिदित विश्वह यन तम् । रजनी कारा—  
रजनोकरस्य उदयन परिवृत्यमान कुमुदवन अनुकरोति इति । ममनि—Aor  
pres 3rd sing of जन् with सम् उक्तृ पारा—उक्तृष्ट अर्थ  
परिसमाप्त प्रसाधनव्यापार यासाम् ता ।

(46) Read ईपुद्दृच्छासिन for ईपुड० संयन् Pres part  
from सिव् 4 P 'to sell' or 'to join' आलि सुक्त—आदी  
आलिदृत पश्चात् उन्मुक्त । कर्म० समुक्तार्य—Absol from the cause  
of सु with सम् and उ०

(47) प्रस्तुत छलेन—प्रस्तुती पयोधरी ताम्यां क्षरन्त पयादि—इन  
तेषां छलन । आरेतिवती Past act part from the cause of  
रह with आ इतय पाचाम् कृत यथोचित समुपचार यथा स्पान्  
तथा । अव्य० लाभिन—Past part of the causal of उभ  
सोडवान्—Nom sing mis of the past ict. part of मह  
विषत लाघवम्—विषत शिरुजनक्रीडापु कैतुकस्य लाघव यस्य तत् । रुज्जा  
. नन—रुज्जया रिमत तेन अवनतम् ।

(48) Read उक्तास वदे उक्तासवत्ते—उक्तासाम् वत्तेत्वा

(49) समाप्त वेद्य—समाप्ता विद्या येन तम् । Mark the use of  
पृ—पृ, which when repeated in co ordinate sentences

imply 'great difference' or 'incongruity' हरिवप्न—निना—हर वा रथल नवान् एव असन्दृ तास्मन् ० यसनेनी । उपरा यद्गृ—उपरादितानि अशपाणि गद्यत्रेष्यमन्तर्गति यन तद् । अशनावत्तानम्—अशन अवस्थान यस्य तम् ।

(50) प्रताया गारिनि—is an instance of loc ab-olulte अनक तल—अनकामा रानार्थं प्रमाणि शयल शयनतलम् । अधिशेष्य—perf 3rd per sing from या with अध, which governs the accu case

(51) नथान—Perf 3rd sing of इत् रुत्तत—Acc. plu of रुत्तत pre part from रुर्

(52) प्रचलित अम्—प्रचलित तालव न तस्य पवनेन अपनायमान अम् यस्य स । अन्तर्वि पाठम्—अन्तर्वि यस्त कान्तवाठ यस्या ताम् ।

(53) प्रथाद् रमन—प्रथाद्वयोपस्थ दशनन स्वर्वित स्वारुप यास्मन् तन । नहृण दद—नह्य गुणं अरहन् हृदय यस्य स । आकार्य—Absolutive from क् with श्व अग्रामन्—Aor 3rd per sing from या 'to go अनेपम्—Aor 3rd sing from ना 1 U 'to pass'

(54) पत्रत्वाभिधाना—पत्रत्वा अभिधान यस्या सा । दुहृनिर्विशम्—दुहृनि निगत विशेष यथा स्यात्तथा । अन्य० अस्यां लायु तत्यम्—Mark the impersonal construction भवितव्य निवारणाय द्रष्टव्य, करणाय are all potential passive participles महाम सूता—महान् आभन्न यस्य स ० तन राजवश वहमान् प्रमत्ता । प्रयमितव्य—Pot pass part from यत् with प्र वितत्वचाम—वितत्वच यस्य ताहमन् । कृता प्रणामा—कृत अभिनात प्रणाम यथा । आनि नम्—अनेमिय लाचन यथा स्यात्तथा । अन्य०

(55) समु रसा—समुपचान सवायां रस यस्याम् ।

(56) चिकीषु—कर्तुं इच्छु । Desider from कृ 'to do 'आ रढ़विनदम्—आरढ़ विनय यस्मिन् तम् । सविस्तरम्—विस्तरेण सह यथा स्थातथा । अध्य०

(57) विदि तयस्य—विदित वेदित०य यन तस्य । उपदेष्ट०य—Pot pass part from दित �with उप अभानुभेय—न भानुना भेदम् । अप्र . नेयम्—न प्रदीपान् प्रभया अपनेयम् । भय, अपनेय are also pot प्र००० participles योवनप्रभवम्—यौवनात् प्रभव यस्य तत् । वह० अपरि शा०—न परिणाम उपशम यस्य स । दर्दाहजवरामा—इप एव दाहजवर तस्य उधमा । अमूलमन्त्रशम्य—न मूलै मन्त्रैश्च शम्य । अवेन मोह—अविनय एव विष तस्य अस्वद तन मह । अभि नत्व—अभिनव यौवन तस्य भाव । Mark the use of किमुत अनि दुरन्ता—अतिदुर्गम अ०त यस्या । Read भवादशा for भावदशा राज्यविष प्रदा—राज्यमेव विष तस्य निकार तद्रा ता प्रदक्षति हति ।

(58) Mark the use of यथा—यथा—तथा—तथा 'the more—the more, 'the less—'the less' तदवस्थ —सा अवस्था येषां ते ।

(59) जरा पित—जरया वैद्युत्यं तेन प्रलितम् । वैद्युतम्—विकल वस्य भाव । असूया ते शाय—Mark here the use of the Dative case N B Verbs having the sense of कुप्त हुत, इप्ता उप असूया govern the dative of the person or thing towards whom that particular feeling is shown

(60) Read उपलभ्यते for उपलभ्येते । समा वार—यम रात्र सहस्रार यस्मिन् । भवद्वृणमन्तप—भवत गुणं सनोप । न्यल करनि २५० निर्विफूर्मिता तिद्यादशा—मिद्द आदेष यस्य उ ।

(62) आगाहताम्—आ in the sense of 'from' governs the ablative case तद्वाव...दण्डेन—कृत्वा ते प्रतिपदः वेत्रदण्डः येन ।

(63) हृत...मानस्य—हृतः यथोनिन् यत्कलस्य रात्रेकलस्य भेदानः येन । द्व्यान—Perf. 3rd. per. sing. of चत्. संप्रस्त...प्रतिपूर्तिः—संप्रस्तः लोकपालः आप्रतिपूर्तिः । निराम्—Aorist 3rd. sing. from इ with निर् 'to set out'

(64) पूर्वान्तर्दशा—पूर्व आन्तर्दशा । समन्वादितः—Accu. sing. of the past pass. part. from आम् with सम् and अति, which governs the accusative case. आदात...नामधिः—अ द्वाः सेनापतिः तेन निर्दिद्यमाताने नामानि येषां देः । N B स्या preceded by सम्, अति, अ and द्वि, takes Atmanepada necessarily. So we have अभिप्रतस्य—perf. 3rd. sing. Atm. संज्ञेः—perf. 3rd. sing. from अन् with सम्.

(65) वालः, मलः—वालं कमलं तस्य कुड्डलः तद्वालं कोमलः ।

(66) वदेतः एव तस्य—is gen. absolute Read आवासभूमिं for आवासःभूमिं. अभिनव...जन्मना—अभिनवः पितुः विद्योगः तस्मात् जन्म यस्य तेन । नात्युप...दः—न अ युपजातो निदा यस्य । प्रतिप्रवागस्म—प्रयागे प्रयागे । अन्य०. वित्तिये—Perf. 3rd per. sing. Atm. of नि with वि. चतुर...प्रसारं—चतुरम्भोगः एव ग्रान्तवलयं तदेव परिदा प्रसारं यस्य । Read प्रदशिक्षितुम्.

(67) अपूर्व...तदा—अपूर्वं दर्शनं यस्य तन् °र्शन तद्य भावः °ता तथा । कृत...लाप—हृतः प्रहणे अभिलापः येन । उप...रगः—उपमस्तिः तुरगः येन । अदृष्ट...भाविनं—पूर्वं दृष्टः दृष्टपूर्वः न दृष्ट० अदृष्टपूर्वः पुष्पः तद्य दर्श-

नात् प्राप्ते तेन प्राप्तेनम् । अनव् . जवेन—भ्रनवरता पार्थिणप्रदारा तै दिगु  
णीकृन जव येन । अति...चेता —आतिरभसेन आकृष्ट चेत यस्य स ।

(68) Read तदनुसारिणो । अचल प्रसर —अचलशिखस्य प्रसराणा  
शक्तै प्रतिहत गतिप्रसर यस्य । समुपा ..शरीरम्—समुग्रहण थ्रेण स्वेद  
तेन आर्द्ध शरीर यस्य तम् । अविरल . गदने—आविरलानि त सशतानि शारा  
युत्तमा लताथ तेषां सन्तान तेन गहन । Read निष्पेत । वामकर पापा —  
वामकरण वलित रारेमपाश येन ।

(69) चिन्तितवान्—Nom sing ms of the past act part  
of चिन्त आगृही...कवल—आगृहीता क्तिपये दूर्दीप्रवालकवला येन तम् ।  
स्नात दक—स्नातधार्सा पीतोदकथ तम् । उपजात . शङ्क—उपजाता  
जलाशयस्य शङ्का यस्मिन् स । पूर्वोत्तरे—पूर्वस्या उत्तरस्याथ दिशो  
अन्तराल यस्मिन् तस्मिन् । यहु० Read आन्दादनं दृष्टेरक्षेद नाम etc.  
दृष्टवान्—Past. act. part

(70) तुरग...मरणम्—तुरगस्य इव मुरा यस्य सः तुरगमुरा (किमः )  
तयोः भिन्नुन तस्य अनुमरणम् । दृष्टव्य . कर्म—द्रष्टव्यस्य दर्शन सेव्य परम् ।  
दृष्टव्य, रगशीय, आन्दादनीय pre pot. pres participles अनदाय—  
absol from दा with अर 'to abundant' स्वय...पयाते—उत्तर  
सेन पद्य पय यस्य तस्मिन् । उद्दन्वाते=रामुदे प्रत्य र्भता —प्रत्येय य  
वराद तस्य पया तया अभिपात तस्मात् भीता । कर्तवा गतिर्भ—इति ग-  
योनि ( अगस्य ) तेन पानाय परिकलित गत्वा सिन्त यस्य तम् । अगाध .  
भृति अगाध नि पानाव नि तद्वा॒ गम्भीरानि भृत्यानि यस्मिन् तस्मिन् । आदाय  
आदाय—Repetition indicates the frequency of the action  
प्रत्य... दिश —प्रत्येय दुर्दिन सेन अन्यपारिता दश दिश मै ते ।

(71) शिति ..तोवितम्—भितिले आदी उठिन पश्चात् उत्तितम्। अर्थः आतार्थ—Absol of the caus of तू with अव उदगात्—Aor 3rd per sing from इ with उद् प्रय शिरे—प्रत्ययमयनि च तारी शिरीरणि च ते । उत्तर्वेण—उडता ग्रावा यस्य तेन । विग्रा पाते—विग्रत मर्याना ग्रावा यस्मिन् तस्मिन् चिकाशा—शारु इच्छा। Desider form

(72) प्रतिग्रावात्—Pre part of the caus of दद with प्रति विग्रहमात्—pres part pass of दद with परि अतु निष्ठिम्—चावार स्तम्भा यस्या एतादशा स्फटिकस्य मङ्गरिता (लघु मङ्गरा) तस्य तत्र प्रति षटम्। भस्य चरक—अवेषेण निष्ठुरनेत विनिर्दीनी चरणी यस्य तम्। चतुर्मुखम्—चरकरि मुखानि यस्य।

(73) अष्टा देवीयां—अष्टादशाना वर्षाणां पर्याप्ते वर्तमानाम्। N B the affixes का, देव, and देवीय are added in the sense of 'almost like', 'a little less than' प्रति प्रवानी—प्रतिपत्ति पाण्डुरत यन यस्य ताप्त्। पाण्डुरत=पाण्डुरते इदम्। अनिष्ठिप्रश्नम्—अविद्यामान विषेष यस्य तत् अनिष्ठिप्रस्त्र यस्य तेन। निष्ठल लक्ष्येण—निष्ठल यस्य दशात्था निष्ठद स्वयं यन। अनुसारयति—pres 3rd per sing of the caus of मा with अनु लियानधाना—स्ति अभिपान यस्या या।

(74) दृतदृश्यम्—दृत दृश्य प्रश्नम् यस्य। अविदि युद्ध—अविदित भृत्यालयु यस्य ताप्त्। का is optionally added to almost all अविदित compounds अद्य विद्—Aor 3rd sing from दृ॒ 'to see' \ n अन and दृ॒ both mean 'enough of', 'away with' and govern a noun in the instrumental case. But अन in the sense of 'sufficient for' 'able to' governs

the dative case Read सर्वापप्रशमनम् Also read शिरसा सप्रथय  
etc स्वयपातै इति, नियुक्तवता—Past part from युज्  
with नि

(75) विर्वीति॑ . चारा—नर्वीति॑ सध्याया ( सायकालस्य ) उच्चन  
आचार यया ताम्। सविनयम्—विनयन यथा स्यात्तथा। अ॒य० अवादात्—  
Aor 3rd per sing of वद 'to speak' अधारप्रकृत—अवारा  
प्रकृति॑ यस्य तस्य। क्तरत—*Neuter nom sing* of क्तर Mark  
the use of वा॑ व॒ष्टर्थुतपूर्व—पूर्व॑ व॒ष्ट श्रुत वा। लोपनविषयम्—लाचन  
विषय यस्य तम्। अव॑ पैतै॑—अवशोर्ण द्वार तस्य मुक्ताफलानि तेषामिव  
तरल पात यपा ते॑। अतु दुभ—भनुरद्वा॑ विन्दव येषा ते॑। व॒ रुदा  
रै—वल्कलागृही॑ कुची॑ तयो॑ शाखर तेन जर्जरिता॑ शाकरा॑ येषा ते॑।

(76) न क्यन न स्पृशान्त—Here two negatives make one  
positive assertion शारधर्माणम्—शरीर धर्म यस्य स तम्। N B  
धर्म becomes धर्मन् at the end of वहुवीदि॑ compound when  
preceded by a single word क्षपायेनादे॑—क्षपायित उद्दर ययो॑  
ते॑। अवणीय—pot pass part from श्रु॑ 'to hear' श्रृयताम्—  
Imperi 3rd per sing from the pass of श्रु॑

(77) कमलयाव—कमल योग ( प्रभव ) यस्य तस्य। Read मध्यमा॑  
नाम् for मध्यमा० मध्यमान—pres part pass of मध्य सरल  
प्रम—सरले त्रिभुवने प्रयत्न पराक्रम यस्य। त्रिभुवन—त्रयाणां भुवनाना॑  
ममादार। N B Adverbs such as उत्तरण और दार्शन govern  
the gen and accus of the place, *vide* Apte's guide  
१ 112 So मारतव्य॑ उत्तरण 'seems to be wrong' खोद्य॑—यमात

उत्तर यस्य सं मोदा । सेदर एवं मोदर्वे ' न co uterine brother ' , दिम वर्णा—हिमस्त्रस्य मिला इव अवदात वर्ण यस्या सा ।

(78) विगतव्याप्तिः—विगतानि लक्षणानि यस्या । सुन् रिसेन—सुन् जन्मन अविरिचेन । अविदि इव—अविदित शोकस्य आयाम येन अन् एव मनोदरम् ।

(79) पूर्व शेषम्—मनुष्यानि विस्तारिता शोभा यस्य तत् । अन्यान्यम् Aor 1st per sing of गम् with अनि आते आ लतारोला—लता दोला इव । विष्व . हृदया—क्षिप्तगार्णि मनोदरतारथ उद्देश तस्य दर्शनस्य लेभेन आदित्या हृदय यस्या सा ।

(80) Read सुतोऽय for टोऽय उपा हृ—उपालृ शुत्-हृल यस्यो सा । मुकुलितलोचना—मुकुलिते लेघने यस्या सा । अन्यवि . इताती—अन्यथिकार उपजान माणनूपुरणी जश्चार तेन आतृष्टा मा कल-दग्गा य तानि । हृस्त विपुर—हृस्तयनस्त हुतायनेन इन्वनाहृत मदन तस्य शोभेन विपुर तस् । दन्धनोहृत—प्राप्ति formation Read यवतस्थान तत्त्वयस्म्—Accu sing of the pres part of तत्त्वविति a denomirative verb from तत्त्वा उत्तमा—यवान यव यस्य म तेन ।

(81) वरिष्ठ मोद—वरिष्ठत अन्येषां कुमुमानां आमोद येन उ । अविद्या शेष—अविद्याति गुगदेशाणि विशेष येव । र्वैस्त्रशशाती—तो गव एवास्त्रन् येवल प्रत्याती ।

(82) देवाना—प्रत्य पत्र from दृ० 1 A ' to desire ' नेत्रजामा—प्रत्य पत्र प्रत्यौ of दृ० with २ मुम्प्रदत्तम्—मुम्प्रदत्तम् येन तस् ।

(83) शन्तामने—शान्त आत्मा यस्य तस्मिन् । दूरी ..के—दूरीकृत सुरतस्य व्यतिकर येन तस्मिन् । निशिष्यता—Instrum sing of the pres part of शिष् with नि Mark the use of क—अउपसद्गुर्म्—*Inf of purpose from ह with उप and सम् तद्वद सरम्—तस्य वदनान् अहृष्ट दृष्टिप्रसर यथा स्यात् तथा । अ०४०*

(84) रोमोद्रम—रोमणा उद्गम । Read विलामन् for विलासान्, also वर्षन्ता for वपन्ता आनन्द चरिणी—आनन्दस्य भरण मध्यर तरलतर च सचार अस्था इति । अनश्वरम्—अविद्यमानानि अपराणि यथा स्यु तथा । अ०४०

(85) प्राप्तप्रमरा—प्राप्त प्रमर यथा । पणामपूर्वकम्—पणाम पूर्व यहेन नक्षमिणि यथा स्यात्तथा । अ०४० विनाक्त—किं नाम यस्य तस्य । अपाधा रभ—असाधारण सौरम यस्य स ।

(86) सकल—कीर्ति—सकले निभुवने प्राप्यातः कीर्ति यस्य स । उदारतपा—उदार तप यस्य स । सुरामु—गल—सुरा असुरा सिद्धाध तेषा रुद्द तेन वन्दित चण्युगल यस्य स । अनि कृष्णम्—आतिशायेत नलकृपर येन तत् । समुद्धादि—For 3rd sing of पद with स and उ—प्रतिपादितप्रत—प्रतिपादित प्रत यस्मै । आगृही लागम्—आगृहात सकलाना विद्यानां कलाप यन तम् ।

(87) पारिजतनामा—शारिणि नाम यस्य स । पारिजात—शारिणि (समुद्धान्) जात । आम लोचन—अमन रूपस्य स्तुतिशाद तेन श्रव तया अवनमिते विलोचने यस्य । अन दृश्य—*Indeclinable past part or absol of उ G A with अ, preceded by the negative particle अन्*

(88) उपद हित —उपदर्शित हित यन । Read °कुमुममधतसस्वाने अशामीत्—For 3rd per sing from शा तदुज सुख—तदृष्ट भुजगशन सदानित अग्न्या प्रद तदृष्ट सुखम् । दर्शिता लीकाम्—दर्शिता अपूर्वा हास्यलतानाम् यया ताम् ।

(89) नवप्रदा—नव प्रद यस्या सा । उच्चालेनायां च मयि 15 *locative absolute* निर्दित् कां—ईनिर्दित् प्रदनित् प्रणयात् तोप येन स ।

(90) धुग—*Past pass part* from धुद् 7 U 'to tread' पूर्वेषना—पूर्वै पन येपोत् । Note down the several words used here in the sense of 'useless' निर्पार्काम्—Imper 3rd per sing from the ewus of यु with नि

(91) प्रयत्न भूयत्व—प्रकान विरागता य त्वा धुक्षाट एव भूयत्व यस्य तेन । प्रस्तुतालापा—प्रस्तुत भलाप यया सा । निकारि प्रवेशा—निकारित अभ्यास्य पारवेश्य प्रवस यया सा । मणिमा मुण्डी—मणीना जालानि यास्मद् गावादग गवर् तत्र निरित्स मुख यया सा । गवर्=गवो भवि इव । स्वरूप गता—स्वरूप चन्ति पर्यात ददर्शी सा । तद ददर्शी—प आमाद यस्य तस्य भाव तदाहरदता तया । भाष्यार्थार्थी—*Cem nom sing of the pres part of the ewus of दद् with आ तद दद् जामना—दद् वात्तदृष्ट य सा । तस्य गुरु तद्यात् जाम यस्य तेन । ददम् येन—ददम्बहु मुहुल एव कर्ग्म् । कर्ग्म् इव आचरनि पूरायने । °पूरायनान—*Instru sing of the pres part of दद् तूरायते । कर्ग्म् एव कर्ता—इत्यादि एव दोषददक ( दोषत पद्धत इव ) यस्या सा ।**

(92) अति यद—अतिनेमूर्ति यदति यद्य च । उद्देश्य—*Absol from 1st with यद् in 1st use 1st in indeclinable अद्यात्*

—Aor 3rd sing of प्राप्त 'to get' मानुनयं—अनुनयेन सह यथा स्यात्या । Recd वर्याणिनी for 'गिनि उपर दया—उपरविन अप्तज्ञलिपुट यथा तया । दर्शितादर—दर्शित आदर यथा स्यात्था । अ०४० अभिधत्से—Pies 2nd per sing of था with अभि गन्धगत मलेन—गन्धगतस्य मदस्य इव सुरभि परिमल यस्य तेन । Reid तथा तर्स्ट etc ; ३९० इमुक्ता for तच्चु० श्रोत्रविषयेण—श्रोत्र विषय यस्य तेन । रोमो वेशेन—रोमणा उद्भेन अनुभित सर्वाङ्गानुप्रवश यस्य तेन । विससितया—विसमिव सिता तया । मुक्तालतया—(१) एकावया, (२) मुक्ता सदृश्या लतया । मानसजन्मा—मानमे (मनसि) जन्म यस्य स, OR मानमे (सरोम) जन्म यस्य स । दरिताश—दर्शिता आशा (फलत्राप्याशा OR दिक्) यस्मै स ।

(93) कृत पुण्या—कृत महत् पुण्य यथा ताम् । सोपप्रहम्—उपग्रहेण सह यथा स्यात् तथा । अ०४०

(94) समुप शङ्का—समुपजाता तस्य आगमनस्य आशङ्का यस्याम् । प्रवेशताम्—Imperi 3rd per sing of the caus of विश्व with प्र अव्ययधाना—अविद्यमान व्यवधान यस्या । विश्व—वसु इच्छु, formed from the desiderative base of वच् 'to speak' अनो चम्—Aor 1st per sing from वच् 'to speak'

(95) Mark the use of उत्ताहा—आहोस्वित मदन चृति—मदनेन परायता चित्तगति यस्य । धैर्यद्वयलनविलक्ष—धैर्यस्य स्वयलनन विलन । Mark the use of यथा—गथा—तथा—तथा

(96) अनभि फार—अनभिदेय पूर्व आशार यस्य । तदेवस्य—ता अनस्या यस्य स तम् । अति वेग—अतिद्वयिष्व वग यस्य स । अप्रता कार—अविद्यमान प्रताकार यस्य तम् । स्तृदृणीयचरित—स्तृदृणीय चारत

यस्य स । अस्तुलितं—भविष्यमानं स्वलितं यस्मिन् । अंमदेशा—गि.—अंगु-  
देश अवस्थितः पाणि यस्य सः । स्वच्छा...न्द्रायं—स्वच्छाशुक्रेन अन्तर्गतं  
रक्षकमन्वर्तनं तस्य इव उत्ताप्य यस्य तत् । लग्जा...शरम्—जडजया विशीर्यमाणानि  
विरलानि अक्षराणि यता स्यु तथा अद्य ॥

(98) *Mark the use of उत—अद्यास्ति, मन्मथदत्तक—N. B.*  
दा अभी इति or इति are prefixed and sometimes affixed  
also to nouns in the sense of 'wretched,' 'vile,' 'miser-  
cious.' अनिष्टासुन्युपु—अनिष्टानां अनुबन्धः (परंपरा) अहित येषा इति  
तेतु । निर्दिशलता—निर्दिशः लता इव । अधि...तत्त्वः—अधिगतं विषयाणां  
तत्त्वे येन सः । प्रश्न...कठुपितानि—प्रश्नस्य रजमः (रजोगुणस्य) प्रश्नेरण  
कठुपितावि । प्राप्तिप...कैषिके—प्राप्ति (प्राप्तेऽके) यत् पृष्ठमः अन्तर्गतं तत्र  
प्राप्ता वाप्तस्य वैर्णवा (भाषा) यस्मिन् तत् । कुमुम...कार्मा—कुमुमानि चापः  
यस्य तत्प (मदनत्प) सायकानाम् । आशीवि...पदमाण—आशीविपः (वार्ता) ।  
तेषां विशेषः तेषां विशमाणाम् । आशीविश—आशी.गु (दंगस) विशं यस्य अन्ति  
तः । विशेषं—*Inf. of purpose of विश with वि 'to discern'*  
दापतिः=एः अतीतः । उम्मा...वार्ता—उन्मांस्य प्रहृष्टि तस्य निषारणम् ।

(99) कृतमानः—कृता मर्तिः येन । विषय—प्रति, प्रत्येक, part. of  
यदि with वि, अ-यज्ञं चंद्रिदृश, चतुर्थ...प्रश्नस्य—उत्तिविदितः चंद्रमदत्तः  
तेज भावं क्वाक्षं यस्य तत् । विविप...गामिः—विविधानां विद्वानां गमया  
रामिः । अर्थं गेवमे—N. B. इव governs the dative of the  
person pleased or satisfied. दिवदृ...रामिः—दिवदृत्तिलाम्  
अनु (पदान्) एगिमी (रामानो) Read तेषां च तत्प्रसादम् for नेत्रं च  
तत्प्रसादाम्, एव रामृ...अर्दिः—इवः दर्शय असेषप यस्य तत् वेत्तरं,  
देव अर्दिः यस्य तः । अहानन्दमाप्तः—इस्य भन्नरं तत्प्रसादम्, न

वालान्तरक्षमः अकाला०. अवश्यकर्तव्य—N. B. It is formed from अवश्यं and कर्तव्य according to the rule that the म् of अवश्यम् disappears when it is compounded with a potential pass. part. अनुचितव्यापारप्रगृत्तम्—अनुचिते व्यापारे प्रगृत्तम् । सव्याजम्—व्यजिन सह यथा स्यातथा । मन्मुखा...हृषिः—मम मुखे आसक्ता हृषिः यस्याः सा ।

(100) सुखामृतमये—मुखे एव असृते तमये । आवेद्य...प्रमरा—आवेद्यमातः प्रहृष्टस्य प्रसरः यस्याः सा । संस्क्रमा—संस्क्रमेण सह । वहु०. असुखशरीरा—न सुस्थं शरीरं यस्याः सा । वहु०. महा...भीरः—महतां जनानां संमर्द्दान् भीरः । अभि...क्षिणाधे—आभिमतः सुहृद् तस्य प्राणाः तेषां रक्षा एव दक्षिणा तदर्थम् ।

(101) हारीत...वाजिने—हारीतवन् हरिताः वाजिनः यस्य तस्मिन् । रागाधगृतिः—रागेण अन्धा वृत्तिः यस्याः सा । प्रणय...भङ्गः—प्रणस्य प्रमरः तस्य भङ्गः । इतर...द्वारेण—इतरस्य पक्षस्य अवलंबनं तेन द्वारेण । आमन्त्र...जग्मना—आसन्नः चन्द्रस्य उदयः तस्माज्जन्म यस्य तेन ।

(102) अन्त...नला—अन्तः [ मध्ये ] उवलितः मदनानलः यस्यां सा । अतिदुर्बिंशद—अतिदुःखेन विपद्यते इति । निमीलि...चमां—निमीलिने लोचने यस्याः ताम् । अर्पणान्—Aor. 3rd. sing. of the caus. of कु 'to do.' इत्यादप्रणाया—इतः पादयोः प्रणामः यथा सा । चन्द्र...देंग—चंद्रस्य पडः तेन आदेंग । नेता—1st. Fut. 3rd sing. of नी. अनुद्रवजीविता—न दद्रव्यं जीविं यस्याः सा ।

(103) इत...गुणना—इतं शिरयः अदगुणनं यथा सा ।

(104) पारिजात कुषेन—पारिजातस्य या कुमुपमा जरी तस्या पारिमला; तत आकुषेन । तरलिका एव द्वितीया यस्य तम् । त्रिय प्रत तस्य—प्रियतेमस्य अभिसरणे प्रगतस्य । समा सायक—सप्तमारोपित शारापन तस्मिन् आचका सायका यस्य स । अरविन्दन—अविद्यमान परिचन यस्य तम् । अपि नाम—N B It is used to express 'hope', 'expectation', usually with the potential mood, in the sense of 'is it likely, may it be' or 'would that', 'I hope or wish that' किरण हृष्म—किरणे य कवचह तेन आकु षम् । अभ्युपायम्—Aor 1st per sing of गम् with आमि, उप आपि आ मार्ग धूमरम्—मार्गलाला अनुमाना रजोमि धूमरम् । चन्द्रो घर्वणे—वन्दस्य उदयेन स्तुत यत चन्द्रकानमो ग्रहवण तस्मिन् । Read सभृत अभिदभाना for समय etc

(105) उम्मुक्तात्मनाद—उम्मुक्त आर्त नाद येन य तम् । चन्द्रनाण्डात—चन्द्र एव चाण्डात त सबुद्धौ । निष्ठरिग्रह—निर्गत परिमह यस्मात् । Read अद्यर्थू इव for 'पूर्वै इव लटते=चतु अते' । N. B अते governs the ablative case स्मितपूर्वाभिभाषिता—स्मितपूर्वा आमि । स्मित पूर्वै यस्या सा ।

(106) मुक्तैक्तारकन्दा—मुक्ते एक पार बाकन्द यस्या सा । सर त्तरया—सरस्तीरलतामु सक्ति तया द्रुत्यमाने अशुक उत्तरीय च यस्या सा । यचाशास्ति=तद्धि अनातिकम्य । अव्यौ अङ्गात विस्तै—अङ्गात समविषम भृमिभाग तस्मिन् विन्यस्ते ।

(107) उद्गृह कारा—उद्गृह मूर्छा एव अन्धकार यस्या सा । अङ्गातिषम्—Aor 1st per sing of ज्ञा 'to know' उद्गृहन्ते इम=

उदगच्छ । N B स्म is a particle added to the present tense of verb or to present participles and giving them the sense of the past tense युगसहस्रायमाण—Pres part of युगसहस्रायत (युगसहस्रमेत्र आचरात) अगतेका—अविद्यमाना गति यस्या सा । अन्यशरण—आवद्यमान अन्यत् शरण यस्या सा । अवस्था रिणी—N B यिक generally governs the accus case It is sometimes used with nominative or vocative दयितदक्षिणाम्—दयित एव दक्षिणा तम् । आदयान मूल—अदयान (शुष्क) चदन तन धेत जनामूल यास्मन तास्मन् । मलय गुणित—मलयनस्य (चदनस्य) रस तस्य लव तास्मन् लुलितानि कमलिनापलाशानि तै अवगुणेते ।

(108) अवस्थान्तरम्—अया अवस्था । जदार—Perf 3rd sing of हु 'to take away' अल अनया कथय—Note that अल governs the instru case साहृयताम्—Imperf 3rd sing of the pres of हु with सम् ग्राहितवान—Nom sing of the past act part of the caus of ग्रह स्मरण वनताम्—स्मरण य शोक स एव अनल तस्य इन्धन तस्य भाव ताम् ।

(109) बाष्पा लोचना—बाष्पायमाणे लोचने यस्या सा । सनिवदम्—निर्देदव सह यथा स्यात तथा । अन्य० त्यक्तप्रपण—यक्ता न्या यन तन । निरपत्रपाणाम्—निर्गता अपत्रपायस्या सा तामाम् । दुराशा क्या—दुराशा एव मृगतृष्णिका तया ।

(110) मर्हैनिश्चया—मरणे एव एव निश्चय यस्या । महा पत—महत पुरुषस्य लक्षणैरुपत । उत्तरी लेन—उत्तराय च तन् वक्तव्य च तन । र्थ० पद्य या एव च स—Is an instance of gen inolute

(111) अदार्थत—Imperf 3rd. per sing. of the pass of दृ द्यात्व...तया—श्रिया द्यभावेन कानरता तया । Read युक्त विचार्य for युक्त विचार्य अपगताम्—अपगता अस्य यस्मान् । अध्यवसितम्—past pass part of सो with अधि आदि अव अथ मदानंते—अथुज्जै आद्री वयोर्लीतश्च सदानिनै । विमुक्तयाकुर्त—विमुक्त्वेन दशाकुर्ते । निर्दया क्षमिण—निर्दय य आकृद सेन जर्जर य स्वर तस्य क्षय तेन भामेण । अपितवतो—past act part of the caus of क्षि

(112) Read युद्धा नि सरती for युद्धा नि सारता॑ म् अकाण्ड adj  
—ना॑ है॒ काण्ड अवसर यद्य । 'sudden' इत्याद॑ —हृत आक्रद  
येत । अ्यावर्त्तयितु—*Inf. of purpose from the caus. of यत् with*  
वि उत्ते वा निराश—निर्गता आदा॑ यद्यम्॑ स । प्रिसन्ध्यम्—तियुपु साधा॑  
मु॑ ही । अध्य० उन्मुक्तवटम्—उन्मुक्त कण्ठ यथा॑ ह्यम्॑ तथा॑ । अध्य०

(113) यथुरालापतया—मनुरा आलापा यक्षा तेष्या भव तया ।  
 दर्शितगद्वेन—दर्शित गद्वाव यस्मन् सेन । तृणांश्चया तृण अदृश्य तया ।  
 अनिश्च मृदिनी—अनिश्चयिता मुनास्चीस्य (इस्य) ममृदिक्य यं तानि । एवम्  
 पतिनी—स्वरमण एवस्य परिपाश तेन उपरिताम् । भूतेद्देहाम्—पृत  
 देह यथा तम् । एषपत्नी-एष पति यस्या ताम् ।

(114) अविवरिताम्—अविवरा गिर येषा तेषम् । आही—जविवा—  
—प्राप्तादियेण विद्युम् जावित यस्या ताम् । दासाप्रण—दर्श अपदाप्रणा  
प्रणा यस्य तम् । चोराम्—उराम् गेत मह । एहु अव्यवेष—  
अग्नि प्रपानद्या मध्यने ( दिव्यने ) अद्र । अग्न्या लुट—मध्यमा अग्न  
मध्यपृष्ठ तेन पृष्ठाम् । उत्तरा दूरा—उत्तराया प्रवर्ति उत्तरानिता  
इति येषु च । अविवरित—*name sing of the first act part*  
of the class of अर् with a अविवरित—अपृष्ठ दृष्ट रूपम् ( दृष्ट )

अस्य इति । अ॒या॒जरमरणीयं—आविद्यमान ०यान कपट यस्मिन् तत् अव्याज  
च अते एव रमणीय च । अनायत भृत्याणि—अनायत स्वभाव येषा तानि  
च भृत्याणि च ।

(115) श्रुत—शोक—श्रुत य महाधेताया शृतन्त तेन उपजात  
शोक यस्य स । समु व्यापार—समुसृष्ट दिवसव्यापार येन स ।  
अभावयत्—Imperf 3rd sing of the caus of भृ अप्रतीकार-  
दाहण—अविद्यमान प्रतापार यस्य म ०कार स च अमौ दाहणथ ।  
दुर्विपद्वेग—दुखेत विषद् ( मोदु शरण ) वेग यस्य स । अन अम—  
अनपेक्षित कालस्य यम चै । त्रिमुखना शासनाय—त्रिमुखेन अ॒यार्चत  
शासन ( आक्षा ) यस्य तर्हमै । दुखसव्याचारिणी—दुख सव्याचारिणा ।  
सव्याचारिन्—समान व्याप्त चरति इति ।

(116) मदियथतेक्षण—मदिरे आश्रते च ईर्भेण यस्या सा । यहू०  
अपरि हृदय—भपरिमितै गुणगणे आकृत्यै हृदय यस्य स । अन्य दुर्ले-  
भेन—अन्यस्या विनिताय दुर्लभेन । अ॒याद्य परयो—अन्योऽय यत्  
प्रमसवर्धन तत्र परयो । एका शना—एक आसन इथम पान अशन च यस्या  
सा । उत्तरक्षयामि—2nd Future 1st per sing from सज् with  
उद् शृतनिक्षय—कृत निक्षय यस्मिन् तत् । समु वनाम्—समुपासृष्ट निर्भर  
यौवन यस्या ताम् । वल परवश—बलव न उपताप तेन परवश । Read  
अनुनेतु त्व for अनुनेतु त्व

(117) निर्वितिल विधौ—निर्वितित [ कृत ] प्राभातिकविधि, येन  
तरिमन् । पोडशावर्पव्यसा—पोडश वर्पणि वय यस्य तेन । सावष्टम्भाहृतिना—  
अवश्यमेन सद्वर्तमना आहृति यस्य तेन । राजकुल चतुरेण—राजकुलेन  
य सपर्वे तेन चतुरेण । महानिसृष्ट—महाधेताया दृष्ट्या निसृष्टम् । अपेद—  
Perf. 3rd per. Sing. of पद् with आ

(118) व्यजिज्ञान्—*Aor.* 3rd. per. sing. from the *caus.* of हा with कि. इटदत्तकण्टप्रहा—हडं दतः कण्टप्रहः यया मा । गृह... पालम्—गृहनिवासलक्षणः यः अपरावः तस्य निपुणः ( योग्यः ) अर्य उपालम्पः । सहज...निर्भरम्—सहजस्व त्रेष्णः निस्यंदः तेन निर्भरम् । अप... दर्शना—अपहृतं परस्य पुष्पस्य दर्शने यया । तोत्र...ताङ्गी—तीव्रेण ग्रेतेन कश्चित् अहं यया मा ।

(119) यवाहंम्—अहं अनतिकम्य । अवय०. वृहुकुतृहलः—वृहुनि कुतृहलानि यस्मिन् । अटृ...कुतृहलि—अटृपूर्वः निषयः ( देशः ) तस्मिन् कुतृहलि । कुमति...विलविनम्—कुत्तिना मतिः कुमतिः तया मनोमाहः तस्य विलसिनम् । परमुखो...पीतः—परस्य ( अन्यस्य ) यत् सुवृत्तं तस्य यत् उपपादनं तत्र पराधीनः ।

(120) कनक...इस्तेन—कनकस्य वेनलता इस्ते यस्य तेन । असंस्ये...संवाधे—असंस्येयानि नारीणा शानस्यद्यतेण ते संवाधे ( संवीर्णम् ) । अपुष्पम्—अविद्यमानाः पुरुषाः यस्मिन् तन् । मर्गान्तरम्—अन्यः मर्गः ( सुष्टि ) ।

(121) तास्तान् अनिमनोहरान्—*N. B.* when ता is repeated it has the sense of 'several' 'various.' कृत...चारम्—कृतः दीर्घायाः रत्याय सुखवत् आकारं यदेमन् तम् । तदूपवर्णनासुगरम्—तस्य ( चंद्रार्पीडस्य ) या वर्णना ( प्रशंसा ) तत्र सुखर्ण ( बाचालम् ) ।

(122) इट...लःमीहस्य—इटा कादम्बरीवदनसद्दी चन्द्रलेखालःमीः येन तस्य ( with the moon ); इटा कादम्बरीवदनमेव चंद्रलेखा सम्याः सःमीः येन सः तस्य । *N. B.* When a वृत्तीहि compound ends in a noun with a final क or in a feminine noun ending in ई or क, the affix क is necessarily added to it. करतल...

क्षेत्रे—करतलस्य परामर्श तस्मात् य हेतु तेन । एवं भृत्य—*is gen absolute* रुपा । स्मैं—हमातिशयस्य विलोक्ने यो विस्मयः तेन स्मैरम् । निधिल लक्ष्य—निधिलं निवद्द लक्ष्यं येन ।

(123) चिर तोऽक्षण्ठा—चिरेण दर्शन तेन जाता उऽक्षण्ठा वस्या ताम् । परित्यक्त । निष्ठुरा—परित्यक्ता सकुला सङ्ग यथा सा च असौ निष्ठुरा च ताम् । दाक्षिण्यपरवश—दाक्षिण्येन परवश । वहुप्रकारम्—वहव, प्रकारा यथा स्यु तथा । अ०य०.

(124) उविभ्रम प्रणामा—सविभ्रम (सविलास) कृत प्रणाम यथा । शयन वेशिताया—शयनस्य शिरोभागे निवेशितायाम् । जीवि ..विशेया—जीवितात् निविशेया । सप्रेम—प्रेमा सह यथा स्थान् तथा । ५१५० सप्रेमम् । अनामय=अ मयस्य (रोगस्य) अभावः । Note that प्रच्छ government two accusatives, here कादम्बरी and अनामय, विव मुख्य—विवतिन अवनत च मुख यस्या सा । ताम्बूलगर्भ—नाम्बूल गर्भे यस्य तम् । जय सिंहूर—जयहुम्नरस्य कुम्भस्थलं तस्य आस्कालन तेन सनान्त सिंहूर यस्मिन् तम् । वेष्यु लीकेन—वेष्यु (कम्प) तेन चलिता वलयाना आवली यस्य तेन । स्वेद पूर्वकम्—स्वेदसलिल (पर्मजल) तस्य पात तपूर्वक यथा स्पातथा । अ०य०.

(125) गन्तुकामा—गन्तु काम यस्या सा । Mark the use of किमुत in two places here अटपूर्व—पूर्व इष न इषपूर्व अटपूर्व । उद्दिग—*Past. pass past from* विज ८ A with उद निर्दाक्षिण्यया—निर्दाक्षिण्य स्य तथा । विमावेयु—*Pol 3rd per plu of the caus of* भू with वि अस्तमित ..चल—अस्तमित च तद् ग्रनिसमाधानस्य चलम् । कर्म० प्रेमावेशेन—प्रेमा आवेशेन ।

आनन्द...नोद्विमा—आनन्दजलेन व्यवधानं तस्मात् उद्विमा । तत्पंगम...  
तासदा—तेन यद्गमः तस्य बालः तस्य अनिशतः तस्य असदा ।

(126) निवेशित...भानायां—निवेशितानि बहूनि उपधानानि यस्या  
तस्याम् । अप्रार्थितानुकूलः—अप्रार्थितामां अनुकूलथ । उपवना...चित्तः—  
उपवनस्थ आलोकनं तस्य दुत्तहूलं तेन आशिसं चित्तं यस्य सः ।

(127) विरयति is a denominative verb from विर, विरल...  
जना—विरलः परिजनः यस्या सा । परि...देहा—परिजनेन अन्तरितः  
सशल. देहः यस्याः सा । मन्दादरा—मन्दः आदरः यस्याः सा । निहम...  
देवत.—निरुपहतायां शिलाया अर्चितं अभिमतं देवतं येन मः । आहारादि-  
कम्—आहारः आदिः यस्य तत् ।

(128) कृताहारः—कृतः आहारः येन स । कीडाप...भाजि—कीडा-  
पर्वतस्य श्रावमागं भग्ने इति तस्मिन् । निर्वाप्यमाण—Pres. part.  
pass. of the caus. of का with निर् अतिवहलधाप्रा—अतिवहलं  
धाम ( तेजः ) यस्य तेन । आलोका...चशुः—आलोकानुमारेण ग्रहितं चशुः  
येन सः । अनश्च...परिवृता—अनश्चेन कन्यवाना कदम्बेन परिवृताम् ।  
सिना...न्ददे—सिनाशुकं उपन्ददः यस्य तस्मिन् । चन्दा...मुपः—चन्द्रा-  
तपस्य शुर्ति मुख्यानि इति तस्य । परिपाच्य—Absol. of the caus.  
of का with परि. आरचितसोपरे—आरचितः दोग्गरः यस्य तम् । अपह...  
कान्ता—अपहन्ति. ( दूरृकृतः ) अहृतारः यदा सा 'हृतारा च अमौ कान्ता  
च । कर्म०. प्रथम...कारस्य—प्रथमं हृत. आगमनं एव महान् उपकारः येन  
तस्य । दर्शन...परम्पर्य—दर्शनेन दर्शनं भवितव्यस्य भक्तं येन तस्य । प्रजायि...  
कुर्यात्—प्रजायिनः भनस्य प्रायास्यानं तम पराहमुर्याः । यन्मादम्—८० speak  
the truth. निष्ठ...यष्ट्यः—निष्ठगुणान्नाः एव आभरणानि तेः भूषिनः

अद्वयाद्य येपा ते । जाकारा कल्या—जासारस्य अनुकृति तस्या  
कल्या ( अश्वन ) ।

(129) उत्सारि चिन्हा—उत्सारितानि वज्र-उत्तरचामरचिन्हानि यथा  
सा । निपिद्धा गमना—निपिद्ध अशेषस्य परिजनस्य अनुगमन यथा ।  
विविध तरगितै—विविधा ये विलामा ते तरगितै ।

(130) अपनात विहारी—अपनात अशेष राजचिन्ह यथा सा ताम् ।  
दत्त चरम्मा—दत्त हस्तावलय यस्या सा ताम् । आज्ञा णाचिते—  
आज्ञालक्षण य सविभाग तस्य वरण तत्र उचिते । परोपकारोपकरण—  
परस्य य उपकार तस्य उपकरणम् । तणलवलधु—तुणस्य य लव ( लेश )  
तद्वत् लधु । अशप—शेषेण सह यथा स्यात् तथा । अव्यय० सित स्तीर्णम्—  
सित दुहूल एव मितान तस्य तले आस्तीर्णम् । क्षपितवान्—*Past act  
part of the caus of कि*

(131) कृत नमस्तृति—कृता सध्याया नमस्तृति येन । गतप्रति  
निवृत्तेन—आदौ गत पथान् प्रतिनिवृत्त तेन । कर्म० स्फुरि लोदर—  
सुरित कपोलोदर यस्मिन् तन् । जिगभिपति=गतु इ=उति । *Desiderative  
of गम् ' to go '*

(132) काद्यरीनजै=काद्यरी नवयित्वा । निवर्ति बुमार—निव-  
र्तित अदेष्या गाधवकुमारा येन स । आवद्द केन—आवद्द रणरणम्  
यस्मिन् तेन । हृत पतन—हृत पादयो पतन येन तम् । स्मित क्षर  
—स्मिन एव सुधा तथा धूर्लाहृतानि अद्वाराणि यस्मिन् तन् । व्यप त्वग्गि  
—व्यपनीता त्वक् यपा तानि । हराशिर ..शब्द—हरस्य शिरसि य चन्द-  
रण्ड तद्वत् स्थूल शस्त्र यस्य तद् । अनिव मनोहर—अतिवद्वृष्ट मृगम  
दस्य जानोद तेन मनोहरम् । सवर्णमहेण—वर्णप्रदेण सह तेन । वहु०  
दिनि रम—सिनिवृत मदोत्सव यस्य तन् ० सुप्रच तन् असम च । कर्म०

बलव शरीरा—बलवत् अस्वस्थ शरार यस्या सा । स्मरानन—स्मेर आनन यस्य तम् । लोडव्य—Pot part of सह 'to bear'

(133) हृ ..मुद्रित—हृत यथाकियमाण समान यस्य स °चमान अत एव मुद्रित तम् । उत्पारण नेचनेतु—उत्पारणमयेन सत्रान्ते लोचने येषा तेषु । कूणित भागस्य—कूणित नेत्रविभाग यस्य तस्य । युर चरण—युरधोरण्या विन्यस्त चरण यन स । मन्दुरा भर—मन्दुरादाहणि न्यस्त देहस्य भर येन स । सापालमभम्—उपालमन सह यथा स्यात् यथा ।

(134) आरोपितपर्याणम्—आरोपित पर्याण यस्मिन् तम् । तरित नीनम्—तरितै तुरमपरिचारके उपनीतम् । द्वारपाला तुरग—द्वारपालेभ्यः अपित तुरह्न येन स । शापा किरण—शार्पीकृता रविकिरणा यस्मिन् तम् । शिशि पुणम्—शिशिरेषु उपचारणु निपुणम् ।

(135) चन्दन .कानाम्—व-दनपद्धेन हृता वेदिका येषा तेषाम् । शिशारे व्यापारान्—शिशिरा उपचारग तेषां उपकरण नि तेषा वल्लना तस्या व्यापारान् । द्वार्य—pot press part of ह 'to take away'

(136) अशेष चाराम्—अशेषा सरित परिवार यस्या ताम् ।

(137) उत्तरलतारकेण—उद्धता तरलतारका यस्य तेन । प्रतिसुधं—सुधे मुहे । अव्य० अनश्वर—अविश्वानानि अश्वराणि यथा स्यु तथा । अव्य० महा श्रेष्ठा सरम्—महाश्रेष्ठाय प्रणाम पुर भर (प्रथम ) यथा स्यात् तथा । अव्य० क्षुक्षिशुलयेन—कर क्षिशुलयमिव तेन ।

(138) हृत चार—हृत रक्त आगमस्य उचित उपचार येन स । तदश्याम्—सा अवस्था यस्या सा ताम् । Read स्य वराहाणि especially हृताशनायते=हृत शन (असि) इत अचरते । Denominative

verb. घटमानार्थेतया—घटमानः अर्थः यस्य तस्य भावः °र्थता तया । संदेह-  
दोलाहटेन—संदेहः एव दोला तां आहुणेन ।

( 139 ) आहहश्चतम्—Accus. sing. of the pres. part. of  
the' desiderative of रह्, ग्रीतिविस्फारितेन—ग्रीला विस्फारितेन ।  
वचित् is an interjection used in the sense of 'I hope '

( 140 ) सकं...रविन्दः—सुकलराजन्यातां शिखण्डेषु शेषरीकृनं चरणा-  
रविन्दं येन । उदय...चुम्बिनि—उद्बन्नतेः चाहचूडामणः मरुचयः तेषां चक्रं  
चुंबति इति तस्मिन् । अश्वीयं=अथानां समृद्धः । अस्याना...सादा—अस्थाने  
आदितः प्रसादः यथा सा । दिव्यानां=दिवि भवानां (योग्या), प्रवल...मन्थरं—  
प्रवललज्जा भतिभारः तेन मन्थरम् । अलीका...सम्मार्ता—असीक्षं अप्यारोपणं  
तेन धर्जितः अस्मद्गुणानां खंभारः ( समृद्धः ) यथा ताम् । mark the use of  
the genitive with the root भ् with प्र ' to be master of '—  
हेम...व्यमनिना—हेमकूटं निवासः तस्मिन् व्यवनं तदस्य अहित इति °व्यम-  
निन् तेन । मंस्याः=मंस्याः Aor. 2nd. per. sing. of मन् ' to  
think ' Note that the अ is dropped after the negative  
particle मा. सप्रदीप्तिणम्—प्रदीप्तिण्या सह यथा स्यात् तथा । अश्व०, प्रणा-  
मपूर्वम्—प्रणामः पूर्वः यथा स्यात्यथा । अश्व०.

( 141 ) भतिप्रदृढ...प्रायया—भतिप्रदृढानि प्रसादानि येदा ते  
प्रदाणाः प्रायाः वाहुम्येन यस्यां मा °प्राया तया । विमां...साक्षा—विमां-  
कृते अन्तराले यस्याः सा । परिक...मार्ग—परिकार्य ते पुष्टेषोपदार्थ तेषां  
मार्गः तम् । केन्द्री...पाण्डुरेण—केन्द्रयां या गृहिः ( ग्रियकं ) तस्य पाण्डाः  
तद्वर पाण्डुरेण । धन...टेन—वनद्विरदाः तेषां दनवाः तेषां कृष्टेन । वाटः—  
म्-४ ( वर्त गिरः वा ) प दद्यनि ( रक्षदि ) इति ।

( 142 ) प्रशान्तो...कुत्तहसेन—प्रशान्तः य उद्देश तस्य दर्शनस्य अतु-  
दृश तेन । काद्यरी...दृशमान—काद्यर्थाः विरहे या उत्कण्ठा तज्जनितः यः  
उठग तेन दृशमान । मात्रप्रकृत्यान्-स्वरूप कलहः येषा तान् । उपहसुनः—  
accus. plur. of the pres. part. of हस् with उप. अनेत् .  
वाचालेन—अनात यन् हृष्टकीर्यं शोर्यं स्वप विमवं नेपा वर्णन तन वाचालेन ।  
युत्सुसाँ—सुसु सप्तयः ( अश्वा ) यस्य तास्मन् । यथा.. तत्त्वे—येयासरजा-  
पादपाः तेषां तत्त्वे । सुपुसान—loc. sing. of the pres. part. of  
the desiderative of चर् ‘to sleep’ दु खापिका—दु खं जापिका  
इव । अपगता...येशलाय—अपगतं अभिमानं तेन पेशलाय ( मनोहराय ) ।

( 143 ) आकृमिका ..संभ्रान्ताता—आकृमिक ( अभिभावितं ) यत् आग-  
मन तेन प्रहृण सभ्रान्ताथ ये तेषाम् । प्रतार्थन्—Nom. sing. of the  
pres. part. of इ॒ ६ P with प्रते ‘to accept’ . अदमदूमिका—  
अह पूर्वे अह पूर्वे इनि शब्द अस्ति अन्त इति । निर्भिरा, गमन—निर्भिरेण  
( गाडन ) आनन्देन मन्थरं गमनं यस्य स । सर्वा...चारया—सर्वाणि अन्त  
पुराणि परिकार यस्याः सा तया । प्रत्यु ..गमन—प्रत्युद्गमन अभिनन्दित आग-  
मन यस्य सः । कृता.. चार—कृत आगमनम् गलाचार यस्य स । रणण ..  
मानस—रणणेन ( उत्कण्ठा ) विद्यमानं मानसं यस्य स ।

( 144 ) अति तादं—अतिशयेन दर्शित आदर यथा स्थातया । अव्य०,  
देखरी, जिल्ला—देखरीहुन अन्नाले तेन । दत्ताभ्यता—Instru. sing.  
of the pres. part. of तम् ४ P. with उद् अवारयन—Nom  
sing. of the denominative verb पात्यति ‘to be able’ . दत्तात्र  
धनिन—दत्त अवयान यन सेन ।

( 145 ) विदिताभिप्रायया—विदितः अभिप्राय यथा तया । Read नि श्व-  
सितवती for विश्वसि० शिनि . नयनः—शिनिन्नले निहिते निष्ठले नयने यथा सा ।

(146) अपहस्तित जन—अपहस्तित ( दूरीकृत ) सरल सख नन  
येन तत्। बहु० or अप जन यथा स्यात् तथा। अव्य० अपहस्तित—  
*past pass part* of the denom verb अपहस्तयति त्वायि विश्य  
सिति—N B यस् with वि 'to trust' governs the locative  
of the person trusted while other verbs meaning 'to  
trust' like अदा इ with प्रति govern the accus case रन्नि

बदात्—रजनिकरस्य किरणवत् अबदात् ( शुद्धम् )। अभिनव दुमार—  
अभिनवानि विसक्षिमयानि तन्तवथ तद्वत् शुद्धमारम्। अपरि यूनम्—  
N B *past pass participles* govern the *gen* or *instru*  
of the agent of the action प्राण चरण—प्राणाना परिल्याग एव  
प्रायश्चित्त तस्य आचरणन्।

(147) विसङ्गा—वगता सना यस्या सा। निर्य-नगप्रणयम्—निर्गत  
यन्न यस्मात् त प्रणयम्।

(148) प्रहपरसनिर्भग—प्रहृष्ट य हृष्ट तक्षण य रस तेन निर्भरा।  
अतनु—अविद्यमाना तनु यस्य स। विभ्यति—*3rd per sing pres  
of व्यव 4 P* 'to pierce'

(149) प्रहृष्ट करणा—प्रहृष्टेण विद्वद् अत करण यस्या सा।

(150) अकठोर प्रहृते—अकठोर ( दुकुमार ) यन् शिरपुष्ट तद्वार  
मृद्वा प्रहृति यस्य तस्य। प्रियात्मा—प्रिय आ मा यस्या सा। यात्रभयभाज  
—यात्रभय ( य ल्य ) भनति इति तस्य। अनश्वित दाष्टगा—आपश्वित  
अतुर्वावित तन दु रा तेन दाष्टगा। Read शास्यनि for शस्यमि in the  
last sentence

## PART II.

(1) मनोभव...विलभु—मनोभवस्य विशारा: तेषां वेदनया (इ नेत) विलभम् ( विस्मयानितप् ) । अत्रिनि...जडा—न ग्रनेभनिः ( अदरः ) ०पतिः स्या गाध्यां तेन जडा । विशाव...मुमुक्षु—विशाव् अप्यते वितः सदमंकर्पितव्य य यंजुजनः तस्य दर्शनम् मुमुक्षु तेन । मुद्दम्बु...क्षण्या—मुद्दम्बा मुखनि एव एमलानि नेता अदलोकने दर्शन् उद्दण्डा तया । परेऽग्रेहीर्या—*is a noun formed from the Desiderative of इ with परि० परित—*Post. pass. part. of पारपते* 'to be able'* विशेषृदा...दद्या—विशेषृदे अद्यथामे तमित् राचः तया । अगुन...स्तृद—अगुनदद्या तद्य दर्शने स्तृदा यतोः ते । अनोरो...पोटः—अनोरिता पर्याता येन सः । उरारो...तया—उरारस्ता भार्या ( या० ) यस्य तद्य भृतः ? याना तया ।

(2) मंसमय—*Note: The अस्त्र मय is generally used in two senses—(i) *like e. g. मृद्युमय means 'made of clay', (ii) अपुर्व ( abundance ) e. g. दुष्यमय 'full of or abounding in sorrow'* अद्यथा...दद्य—अद्यथे पर्याताः तेन विशेषृद्य दर्शने यतोः ते । तेन इति न before विशेषृद्य एते अद्य...दद्य—क्षुद्रसम्बन्धितावाची दद्य ( अप्तुं वे ) दद्यम् । अप्तुं...पूर्व—अप्तुं वे यस्य मूर्हुर्य दद्य, या० ।*

(3) विशेषृद्य रात्रे इ० इति an instance of *gen. absolute, रात्रे...विशेषृद्य इ०*—मनप्रदुर्बल्लिते तेव भारद्याः अ० रात्रे विशेषृद्य उद्दिष्टु इति इ० । दद्यम्...पूर्व—दद्यम् भवत्यत्य दद्य यतो यतो यतो तेव ।

(4) परत...वद्यते—परते रात्रे, इ० इति० रात्रेवद्यतः वद्यतः अप्तुं विशेषृद्य—अप्तुं विशेषृद्य विशेषृद्य उद्दिष्टु इ० वद्यतः विशेषृद्य इ०

प्रसादातिशयः यस्याः साम् । प्रस्यग्र...प्रागलभ्या—प्रायग्रः देव्याः प्रसादातिशये: तेन अहितं प्रागलभ्यं यस्याः सा । उपालम्भम्—उपालम्भः गमे यथा स्यातथा । अव्य०. क्षरद्वाष्प... क्षरम्—क्षरत् वाप्य तेन विशेषः तेन पर्याकुलानि अशराणि यथा स्युः तथा । अव्य०. व्यामुत्तेत→*Pol. pass. 3rd. per. sing. of सुह् with वि and आ.* विरातु...सुभगं—निरं अनुभूतः आत्मकण्ठस्य संसर्गः तेन सुभगम् । कृतजल्यात्—कृतः जल्य येन तस्मात् ।

(5) संदेह...रुदं—संदेहः एव दोला ता आरुदम् । काला...संदे—कालस्य अतिपातः तस्य असदम् ।

(6) अनेक...दयेत्कण्ठः—अनेकप्राणाणि अनन्याः सालनानि तेषां मुर्त्यं तेन अचिन्तिता हुर्खिपहा हृदयस्य उक्षणा यरिमन् सः ।

(7) प्रतिक्षणा...गदि—प्रतिक्षणं अधीयमानात् गुदिः यस्याः सा । शरीर-स्थितिः—This word occurs very frequently in the उत्तरभाष्य in the sense of 'taking meals'.

(8) ऊरुद्वेन—ऊरु प्रमाणं अस्य इति तेन । अश्ववारः=भव्यं वारयति इति । *Mark, the use of वावत्—तोवत्.* उपत...स्थनं—उपतम्भे आत्मनः अवस्थानं येन तम् । अनश्वरम्—अविद्यमानानि अशराणि यथा स्युः सथा । अव्य०. संसंभ...गृतं—भार्दा संसंद्वासं प्रग्रेन प्रग्रेतः यथार उपस्थितः तम् । कर्म०. दौक्षित—*Past pass. part. of ठौक् I A.* 'to approach.' निपिदा...प्रोदः—निपिदः अशेषाप रात्रेनोक्त्वा प्रोदः येन सः । रिमय...दृष्टिः—विस्मयेन स्तन्धा दृष्टिः यस्याः सा । निर्विद्येन—निर्विद्या विद्यापः यस्याः सा निर्विद्यापा हृदयेनोन्मया यस्याः साम् । *Read निर्विद्यान्मेतु for निर्विद्या.* देव्यं...मतेः—देव्यः (वंशार्थादः) एव एव वारणं स्यद्य यः शरणः अनः तस्य ओविनस्य परिवारं तद्वर्त्य अनुत्ता मर्तीः यस्य एव ।

विजाप...दानेन—विजापनस्य आर्ग्गनं तस्मिन् अवान तस्य दानेन। Read वृत्त्या for वृत्त्या.

(9) कार्दयरी...कैप्या—कार्दयरियथाधवगेन वेदतायाः संभवः तेन अनुकूला तया।

(10) अन्तर्वापो...कष्ठः—अन्तर्वापेण उपहायमानः कष्ठः यस्य सः। स्वालिताश्च—स्वालितानि अक्षराणि यथा स्युः तथा। अव्य०।

(11) दीर्घत...भवनया—दीर्घता पुनर्मदागमनस्य संभावना यया तया। समु...पन्थया—प्रसुपाहृतं अनुवधं यया तथा। वामलोचनाम्—पामे ( मुंदेर ) लोचने यामी तामाम्। वज्रपार...हृदयैः—वज्रपारात् कठिनं हृदयं येषा है। तज्ज्ञासागतस्य=स्य ( अमानुष्गतध्वनेः ) जिज्ञासा तया आगतस्य। Read अदंघनीश आगमनाशा। अस्मिन्...दक्षेण—अस्माकं कर्मणा चलात् यः नियोग तस्मिन् दक्षेण।

(12) हमेर...पान्तं—हमें सूक्ष्मोपान्तं यहर तम्। आलोकतारसम्—आलोके तारके यरव तम्। उग्रहृत...क्षणं—उग्रहृतहरिणशावक्षन् आयते अस्तिभी यस्य तन्।

(13) सोचनप्रस्थायी—सोचनयोः पन्थाः पयः तस्मिन् तिष्ठति इमि। अगृहीतार्थीः—अगृहीता आर्थी येन सः। In दशपुरी यावर्, यावर् is used in the sense of 'as far as.' समुद्रमितयेताः—समुद्रमितयेताः येताः यस्य सः। प्रदर्शनरूपः—प्रदर्शनं परवदः।

(14) संते...जरे—छतुया उत्पातिः यस्मनः परिज्ञतः येन तम्। क्षम्य...मवित्यम्—Mark here the *impersonal use* of अवित्यम् with the instru. case, अनुरद—पदस्य ( कमस्य ) पदान्। क्षम्य०, प्रयय...सलिलम्—प्रययस्य प्रसादेन दुर्लिलम्।

(15) अनपेक्षित...शक्ति — अनपेक्षिता स्वशरीरस्य शक्तिः येन सः । निर्बाजभक्ति — निर्बाजा भक्ति यस्य स । कृत...निश्चयायां—कृत प्रस्तियेते (प्रस्थानस्य) निश्चय यया तस्याम् । अनेक ..रुचिरं—अनेकैः वैः रुचिरम् । कण्ठायत ..क्षरम्—कण्ठागता वाधै गद्धादिका तया गृह्णयाणानि अश्वराणि यथा स्तु तया । अच्यू.. जातकिंतो...पीडाम्—अतर्किंतं उपनता आत्मन विरहेण पीडा यस्याः ताम् । साज्जालिबन्धेन—अञ्जालिबन्धेन सह तेन । आर्जिं—कृजोः भावः ।

(16) वहु...दर्शनस्य—वहुदिवसं अन्तरितं दर्शनं यस्य तस्य । संस-अम...मार्ग — संसंभ्रमं अप्यस्तुं प्रतीद्वारमण्डलं तेन वित्तीर्णं विस्तीर्णः आलो-कनाय मार्गं यस्य सः ।

(17) निर्भरस्तेहार्थेन—निर्भरं यथा स्यतया स्नेहं गर्भं यस्मिन् तेन । जलधरस्वनिना—जलधरस्य इव धनिः यस्य तेन । संभावित...प्रणामं—समा-दित शुक्रनासाय प्रणाम येन तम् । अपरि...स्पृहण—अपारेसमाप्ता व्यवलोकने स्थृहा यस्य तेन । उपाख्य ..तरणि—उपाख्यं गत् योवन तस्य भर तेन अभिरामतरणि । A. गन्धद्विप is defined as: 'यस्य गंधं समाद्याय च तिष्ठति प्रतिद्विपाः । स वै गंधगजो नाम नृपतेर्विजयावदः ।' अभिजनस्पा—अभिजन एव रूपं यस्याः सा ।

(18) चतुरु..भूपगा—चत्वारः उदधयं एव मेषलाक्लापभूपणं यस्या सा । विनया...पूर्वकायं—विनयेन अवनस्थं पूर्वकायं यस्य सः । संसंभ्रम...त्यानो—संसंभ्रमं कृतं अभ्युपायानं यया ताम् ।

(19) निर्बितिं...स्थिनि — निर्बितिं शरीरस्यिति: येन रा । जप्तृ—*Pres. part. nom. sing. m/s of जप्तृ 'to be awake.'* द्विगुणी...त्वाद्—द्विगुणीहृषिः गमतोमाद् यस्य ए । गृहीतुमायोगः—

गृहीतः समायोगः येन स । दृष्टिप्रसरक्षमावां—दृष्टे प्रसरः तस्मिन् क्षमायाम् । गच्छ्यते,  $f=a$  distance of two क्षेत्राः i. e. four miles.

(20) अचिन्ति...मन—अचिन्तितं आगमनं यस्य मः । त्रिचतुरे—  
अथो वा चत्वारो वा त्रिचतुराः त्वः । वदु०. नाना...ले०—नानाध्यायोरु  
द्यग्राः सात्त्वलोकाः यस्मिन् तम् । प्रवाक्षासुके—आवासुके आवासके ।  
अन्य०. यूथ...विलोल—यूथत् परिग्रह तेन विलोल । उत्कर्ण—उद्दत्ती  
कर्णी यस्य स ।

(21) अवेति ..सनाताम्—अवेतितं उत्तरेयस्य स्वलमं ये० तेयाम् ।  
उद्वाप्त...हृषीनो—उद्वाप्तेण शूल्याः दृष्य येषां तेयाम् । अन्तःशत्य-  
गर्भम्—अन्त शत्यं गर्भं चस्य तद् । समवयोर्मि—गर्भं यवः येषां त्वः ।  
Read स्कुट्यस्त्रिय गद्यपा for स्कुट्यद्विव एत्य

(22) आशुसारी—भाशु करौनि इति । भसाध्यस्य—असाध्यं चरं यस्य  
यः । कारद्वय...भृत्य—करद्वयेन विद्विता भृत्य चै ते । शशाद्वशक्त-  
शेतराम्—शशाद्वश्य शक्त शेतरा यस्य च । तीरभाजि—नीरं भजति इति  
तीरभाक् तास्मिन् ।

(23) अनि...दर्शन—अनिविरं अनिवितं दर्शनं यस्य तम् । अनन्य-  
दृष्टि—य अन्यद्विमन् दृष्टि यस्य म । विस्मृतनिमेयेण—विस्मृत विमेय येन  
तेन । गलित...यंत्रान—गलितं संचकान्दौ पर्याधरायन्त्रान् यस्य च ।  
वरिणायपीत्यत्ययः—वरिणायपीत्यत्ययः येषां यनिः येषां ते । अनिमेयःयान—अनिमेय  
(अविषमान निमेय यस्य तर्) पश्य यस्य तेन । निधल...सेग—निधल  
लव्या तारका यस्य तेन । गंतनाधुस्त्रेतुषा—गंतनं धर्मये तु यस्य तेन ।

(24) तद्विदितदृष्टि—त नियत् धर्मेण दृष्टि यस्य च । नरिद्विद-  
नियुतं—नरिद्वेदेन नियुते यस्य स्वात् तपा । अन्य०. यामुनवं—भनुनदेन

सह यथा स्यात्तथा । अव्य० अनन्तरात्—न विद्यत अतर यस्य तस्मान् ।  
लब्धज्ञमन—लब्ध ज्ञम यन तस्य । चन्द्र प्रहृतिना—चन्द्रस्य इव शातला  
प्रहृति यस्य तन ।

(25) विलभासन—विलभ हास यास्मन् तन । निन पत्र नतु  
इच्छते । अनेवसायमान=न+अवसायमान which is the *pres  
part pass* of धो with अव 4 P शपामि जावतेन—Note  
शप in the sense of 'to swear' governs the dative of  
the person to whom a promise is made and instrumen-  
tal of the object by which the oath is taken

(26) सनिवेदम्—नर्वेदन सह यथा स्यात्तथा । अव्य० कृत सनिधाना—  
कृत याहुधा सनिधान यै त । The word अर्धिन् in the sense of  
*desirous of* is used with the instrumental निर्वर्तित  
स्थतौ—निर्वर्तिता शरणस्वति यन त स्मिन् । सुकृत धान—सुप्र कृत चरस्य  
सविधान यस्य तम् । Read 'कृशा भूत इति । Note that the  
segment of the imperfect ३rd l the aorist is dropped  
with the negative particle न

(27) उदपादि—Aorist 3rd per sing of पद with उद् वन  
शरणस्य—वनवास एव एक शरण यास्मन् तस्य । चरण मण्य—चरण  
तले छुठिता चूडामण्य येषां त । इच्छावक्तुपु—इच्छाया आधरेषु । दायते—  
*pass pres 3rd per sing of हा* 3rd P 'to abandon' गुण—  
विमुख—गुणानो उवादान त स्मन् विमुख । आद्यपुनरतागर्वित—आद्यस्य पुन  
तस्य भाव 'पुनरता तया गर्वित । पुनि लेलेन—पुनरस्य एकता तन दुलेला ।  
विरमेत्—Note that रम्, though Atmanepadim, takes para-

smaipada necessarily when it is preceded by वि, वा and यरि, also that it governs the ablative case अनन्तदर्शिणि—अनन्ता दक्षिणा यस्य ते । आकलास्थायि—आकृ प तिष्ठते दति । दिशायायि—दिशः यात इति । निर्वि भवता—निर्विशेष (निर्गत विशेष यस्मात्) विभव यस्य स । विभव तस्य भाव । विभवता ताम् । निस्तृपा—निर्गता तृप् येष्ट ते । अश्विसचता—आनिष्ट चेत यस्य स । यथा सम्भावित—यथायोग्य क्रियमाणा प्रसाद समान च तेयो सम्भावित तया सम्भावितम् । वायमान—‘A low hut.’ Here it means ‘a large temporary tent’ वायस्य इव मान यस्य ‘which is as high as the human body’

(28) अगृहीत तथा—अगृहीत प्रतिसर्म (प्र वग कर्म) यामि तासो भाव । अभिता तथा । अप्राप्त गुण—अप्राप्त निश्चया गुण येन । दु वातरहेतु—अन्यद् दु ख दु यन्तर तस्य हेतु तम् । कादवरी मते—कादवर्णी समीरे गमन यस्य उपायचि ता तथा पर्यावृत्ता मति यस्य तस्य ।

(29) परि गुण—परिग्रह मुख्यम् । आकलय—*is the absolute of कल् 10th conj with आ जनमग्न्यम्=जलपरिशिस सीतमदपम्*

(30) शुभेत विषमम्—शुभेत महराजन तस्य उत्कलिका उद्दृश तेन विषमम् । or शुभेता महरा येन एतादश यत् उत्कलिका उद्दृश ( अजस इता उत्कलिका कर्मय लिका तावौ सदृश ) तेन विषमम् । शुभेति नह—शुभेति शुद्धियोगसदृश थीर्व अनल वस्मिन् तम् । लाहि तपे—लाहिता यमान आप यस्य सहित् ।

(31) नाशाप दृष्टे—नाशाय अप निदिता उद्वाप्या ( उद्वत वाप यस्या रा ) दृष्टे यस्य स । शुभेते—Loc sing of the past pass part of the desiderative of शुभ् ‘to eat’ शुभामति—Loc sing of the pres part of the desiderative of स्तुभ् ‘to

sleep.' समान...दु खा—समाने सुखदु खे यस्या खा । उपात्ता—*past pass part of* दा with उप and आ अनन्त र्णनस्य—अनन्तरितं दर्शन यस्य तस्य ।

(32) तत्प्रलापविषेण—तस्या प्रलापा एव विषं तेन । निस्पन्दसर्वाङ्गेण—निस्पदानि सर्वांगि अङ्गानि यस्य तेन । अभ्यर्णवर्व—अभ्यर्ण वर्व यस्य स ।

(33) अनात्मज्ञस्य—आत्मान जानांते इति आत्मज्ञ न आत्मज्ञ अनात्मज्ञ । राजापथ्यकारिण—राज अपथ्य करोति इति तस्य । मिनहुद—मिनाय दुष्टाति इति मिन ध्रुक तस्य । कर्मचाण्डालस्य—कर्मणा चाण्डालस्य । कृत...योग्य—कृतयुगे अवतार तस्य योग्य तम् । भुजगवृत्तयः—भुजहृगस्य इव वृत्ति. येषांते । चलितवृत्ताना—चलित वृत्त येषां तपाम् । यथाजात=यथैव जात तथैव स्थित (अस्त्वत्तत्वात्), 'a fool' उद्देवेताधर—उद्देवित अधर यस्य स । अलङ्घनिर्गमेण—अलङ्घ निर्गम येन तेन ।

(34) तदवस्थ—सा अवस्था यस्य तम् ।

(35) अदोपगुणाथया—दोपाथ गुणाथ दोपगुणा से आथय यस्या खा । °थया न दोपगुणाथया अदोपगुणाथया । पायत—*Pol. 3rd per. sing. of the pass of* पार्य 'to be able'

(36) सपश्चपातां—पश्चपतेन सह ताम् । or पश्चाम्यां पात पश्चपात सेन सह सपश्चपाता ताम् । सपूर्णमण्डलस्य—सपूर्ण मण्डल यस्य तस्य । करावलवेनी—कर (इस्त) अवलवेत इति ताम् । or करान् (किरणान्) अवलवत इति ताम् । अन्तहिताङ्गाप्य—अन्तहित अङ्गाया (or अङ्गानी) e दिनी) पायाः येन स । ध्युनार्णवःस्यग्न एव अर्णव । अङ्गृष्टवर्णः—अङ्गृष्टा वर्णां यस्या ताम् । प्रदृशान्तरात्मा—प्रदृष्ट अतात्मा यस्य स । अपदर्पणे—अप-

गत द्वर्प यस्मात् सा अपदर्पा दृष्टि यस्य स । आत्म...विद्वा—आत्मन दर्शनेन द्विगुणभूत वैशम्याद्यनेताक तेन विद्वाम् ।

( 37 ) अविकल्पम्—अविद्यमान विकल्प यथा स्यात्था । अ०य०  
Mark the construction with वर—न in the sense of 'better—than'

( 38 ) माहूतके=मुहूर्त वेद इति मोहूतक ते । कार्यपरणा—कार्य एव पर येषां तेषाम् । निर्वैर्तित स्थिति—निर्वैर्तिता शरीरस्थिति येन तम् । अन अन्यकर्मा—अन्यत् कर्म यस्य स अन्यकर्मा न अन्यकर्मा अन्यकर्मा । अस्यात् Aorist 3rd per sing of स्या

( 39 ) मन्यु भरम्—मनुष्य रागथ तयो आवेग तेन गद्ददेका तया उपर्यमानानि अक्षराणि यथा स्यु तया । अ०य० गर्भरूपस्य—गर्भस्य इव रूप यस्य तस्य । अन्तलिवन्धेन—अन्तलिवन्धेन सह तेन । यदु० निर्वैर्तित मृद्गा—निर्वैर्तित गमनमगल यया सा ।

(40 ) उक्षमितपूर्वकाय—उक्षमित पूर्वकाय ( पूर्व कायस्य ) येन स । सहस्रो कुलाक्ष—सहस्रा उद्गताति अविरलानि बालाणि तेवो रथेण पयाकुले अक्षिणी यस्य स । अन्त भरम्—अन्त शामस्य आवेगेन त्रिपीसानि अक्षराणि यया स्यु तया । अ०य० सप्तत्व्यम्—po' pass part of पद with सम्

(41) अविरता मुखी—अविरतेन अक्षुण्णेन उपहव मुख यस्या ताम् । अहृतपरिलेब—अहृत परिलेब येन स । निरान्—Aorist 3rd per. sing of १२ P. ' to go ' with निर्

(42) कृतापक्षान्ते—कृता अपकान्ति येन तस्य । अनधाम्—अविद्यमान अथ यस्यो ताम् । अर्गुनो विदेषाम्—अर्गुनोपनत्र मद्वतोऽन तेन

उपजातः हर्षविशेष. यस्याः ताम् । स्थापिता...सैन्यः—स्थापित अशेषं तुरग-  
सैन्यं येन सः । मदाग...जनेन—मम आगमनस्य निवेदनेन उक्तुले नयने यस्य तेन  
सखीजनेन । अप...पात्रां—अपह्रियमाणं पूर्णपात्रं यस्याः ताम् । साङ्गलिप्रणामन  
साङ्गलिः ( अङ्गलिना सह ) प्रणामः यस्मिन् तेन । महा...महालः—महाश्वेतया—  
उपपादितं उद्वाहमहूर्णं यस्य स । त्वरित...विधेः—त्वरितेन सप्ताहन्देन निर्वातिंतः  
वैवाहिकः सनानमंजलविधिः यस्याः तस्याः । अवेतित...व्यथः—अवेतिता  
थुध् पिपासा अतपः अमः उज्जागरः एतेषा व्यथा येन सः । दर्वीयस्तया—*Instru. sing.* of दर्वीयस्ता an abstract noun from दर्वीयस्  
which is the comparative form of दूर. अध्यगच्छत्—*Imperf.*  
*3/1 d sing.* of गम् with अधि 'to know,' 'to obtain.' निर्व-  
तिंत...मात्रकः—निर्वातिंतं अशनमात्रकं ( अशनमेव ) येन सः । अप्रति...  
संस्कारः—अप्रतिपक्षः शारीरसंस्कारः येन ।

(43) त्रिभाग...शिष्टे—त्रिभागमात्रं अवशिष्टं यस्य तस्मिन् । त्रिभाग—  
तृतीयो भागः । स्मरनि वा अस्माकम्—Note that verbs meaning  
'to remember with regret' govern the genitive of the  
object. So we have अस्माकम्. उपाहित...दुःखं—उपाहितं द्विगुणं  
दुःखं येन तम् ।

(44) कादंवरी...लम्बनाः—कादंवरीदर्शनमात्रकं ( दर्शनं एव दर्शन-  
मात्रकं ) अवलंबनं येषा ते । अन्तरेक्तुं—Infinitive of purpose from  
अन्तरेक्तुं 'to allow to intervene,' which is a चित्र फ्रमा-  
tion from अन्तर. निवेशित...सैन्यः—निवेशितं तुरगसैन्यं येन सः । धनो...  
भिरामे—धनः उज्जिता ज्योत्स्ना तद्रूप अभिरामे । तथा...पर्याण—तथा स्थितं  
पर्याणं यस्य तम् । अस्त्वा...वयवां—अस्त्वेन मन्युवेगेन उत्काष्पिताः सर्वावयवाः  
यस्याः ताम् । उद्वाध...दृष्ट्या—उद्वाधा दीना च हृष्टिः यस्याः तया ।

आशाक् हृदय—आशादया भिन हृदय यस्य स । प्रद्वान् वदन—  
प्रेद्वाप ( प्रेद्वान् वप्य गम्यात् तत् ) विषय वदन यस्य स । तदवदाया—  
सा अवस्था यस्या सा तस्या ।

(45) अनुप वप्य—अनुपमहत् मन्त्रुवेग यथा सा । गदादेश ।  
कण्ठ—गदादिक्या अवगद्यमात् वग्न यस्या स । दुसा हृदयया—दुपा-  
भिष्ठन् एक कठिन हृदय यस्या तथा । कृताविना—*Past pass part*  
of कृतर्थियते, a *denominative verb* from हृतार्थ उत्पत्ता वैतु  
रदा—उत्पत्त अनकृत्यवैराग्य यस्या सा । गाटवन्धन्—गाढ वथ येदां तन् ।  
उत्तरलमुख—उत्तरलमुख यस्य तम् । उत्कुना ..शून्यया—उत्कुना अवदलया  
( अवदल लक्ष्य यथा सा ) अत एव शून्या दृष्टि सा तथा । अनन्यदृष्टि—  
अन्यासमन् दृष्टि यस्य स । दृष्टि न अनन्यदृष्टि अनन्यदृष्टि । उपरुद , प्रश्य  
—उपरुद प्रीति प्रश्य यस्मिन् स । अविज्यम्—ज्या अधिगतम् । कुमुक-  
कुमुक—इमुकानि कर्मुक यस्य स । In the 1<sup>st</sup> line read गलयाविलेन  
केन ।

(46) अपेतसेतुका—भेषत क्षीतुर् यस्या सा । समयन्—हस्त एव  
अवर् तम् । In the seventh line read तदा अवस्थामेव स्यामदक  
etc परम् = परागता लक्ष्य यस्य स ।

(47) निरूत, चरण—निरूत पदवचरण यस्य तत् । उत्तरप्यक्षित—  
उद्गता कष्टका यस्मिन् तम् । अनवर निवितम्—अनवरत परिता मदनशय  
तथा निकर तेव निवितम् ।

(48) उत्पष्टव्यम्—*Pot pass part* of सन् with उद  
कुमुकान—कुमुकानि वप्य यस्य स । विशिरक्षिण—विशिरा किणा  
यस्य स । उन्मित इया—उन्मितन वाप्यागि एव रुदिन् यस्या

तथा । कोधा क्षरम्—कोधस्य आवेगेन रक्षणि अक्षराणि यथा स्यु तथा । अव्य० गदत्—*gem sing of* गदत्, *pieces part of* गद्, 'to speak' आ मनिविशेषता—आत्मम् निविशेष ( निर्गत विशेष यस्मात् स ) तस्य भाव ० विशेषना ताम् । समुप राग—समुपदर्शित वदने राग येन स । स्वपक्ष प्रवृत्ति—स्वपक्षपातमाने प्रवृत्ति यस्य स । ०१ स्वपक्षाभ्या पात तेनैव प्रवृत्ति यस्य स । अनिरु—धार्दा—अनिरुपित यन् स्थानस्थान तत्र वदति इति । असद्यनृत्—असद्या वति यस्य तस्य । सद्योविपासस्य—सद्य विपाक यस्य स । अचनन—आविद्यमाना चेतना यस्य स । अतिकन्तज्ञविते—अतिकान्त ज्ञवित यस्य तस्मिन् । कृताकृतात्—कृत आकृद येन तस्मात् ।

(49) भूयात्—*Benedicitive 3rd per. sing of भू* 'to be' सप्तभ्रम शशाश्या—सप्तभ्रम प्रतिपञ्च चक्रापीडस्य शरीर यथा तस्याम् । तिर्थं निश्चेष्याया—तिर्थं कृ आ ( ईपत ) भुम चक्रापाडस्य मुम तस्मिन् निहिता निश्चला स्त्रीवा दृष्टि यथा सा वत् एव निश्चेष्या ( निर्गता नेष्टा यस्या सा ) तस्याम् । अपाहृ पीडस्य—अपाहृता अखिलस्य जगत् पीडा येन तस्य । अनाथाकृत—सनाध अनाथत्वेन सपत कृत ( १ चित्र *form* ) । अवनि तामा—अवनितले निमुक्त आत्मा येन स । आरटाति—*loc sing of the pieces part of* रट with आ तदा कणे—तस्य आप्णेन उद्द्रौतौ कणे यस्य तस्मिन् । समुप्ल दर्शनि—समुप्लुनाभ्या उत्पक्षमभ्यां ( उद्दते पक्षमणी वयो ताम्याम् ) नयनाभ्या पद्यति इति तस्मिन् । चक्रा ..दशि—चक्रापीडस्य वदने निवेशिता दक येन तस्मिन् । दीनतर कदे—दानतरेण हैप स्वेष कृत आकृद येन तस्मिन् । पर्यायो इमातले—पर्यायेण उत्तित सुरचतुष्क तेन आहत इमातल येन तास्मिन् । अ—छोटे योगे—आच्छोटित सरतलीन कनकशून्योगश्च येन

तादृमन् । समस्तरूपज्ञा—मकरध्यज्ञेन सह । यहूः or सहरा; एव धज्ञः ( चिन्हानि ) मकरध्यज्ञः तीं पह । यहूः प्रनिपत्ति...भरणा—प्रतिष्ठेन दृश्यतेवतः आभरणं च यथा सा । रग्नामुरोण—रणन् नूपुरखुं यस्य तेन । मुखर...दामा—मुखरं मेषपलादाम यस्य तेन । रम्योऽज्ञवलवाराया—रम्यं उज्ज्वलं च वायः यस्य तेन । कर्तिता...विवेनेण—उपितुः अनन्दवलविव्रमः येन तेन । दुर्विद्ववतुडेः—दुर्विद्व वा मुदिः यस्य तस्य । अभविद्वत्—Conditional 3rd. per. sing. from भू 'to be' अनेति...येदा—अनेतितः आगमनदृते देवः यथा सा ।

(50) अस्त...गर्ण—अस्तं दृतः तारागणः यस्मिन् तम् । अप...दोमं—अपवित्रा वृशुमाना शोभा यस्य तत् । उत्तातुर्गर्जिकम्—उत्ताता कर्जिका यस्य तत् । उत्तरपितृदृतम्—उत्तरपितृः अद्वृतः यस्य तत् । अत...तरलं—अत्तलुतः तरलः यस्य तम् । मुक्ताकन्दया—मुक्तः अकन्दः यथा तया । प्रदो...विद्या—प्रदेण उपरक्ष इन्दुभिं यस्या सा । निशित...क्षमिती—निशितः पराम् तस्य पातेन उत्तमिती । वेपित...लया—वेपितं अधरकिसलयं ( अधरः एव विसुलयं ) यस्या. सा ।

(51) वश...वठितस्य—वशस्य सारवन् कठिनम् । उजिष्ठतप्राप्ते—उजिष्ठता-प्राप्ताः येन तदिमन् । इत...नुवन्धी—इतः विधाप्ते अनुवन्धः यथा ताम् ।

(52) उपरि...विवेदै—उपरि पर्यस्तं चिकुरहस्तः तस्मात् उद्वान्तः उसुमाना निवद. येन तेन । यद्य.. दीर्घ्या—यद्यत् स्वेदः एव अमृतं तेन क्षार्द्धायाम् । आप्यायमान—pres. part. of पौ 1 A. with आ. इत...संकान्ते.—इता शरीरे संकान्तिः येन तस्य ।

(53) विस्मया...दृदयः—विस्मयेन आसित्तुदये यस्य सः । गगन...हृषि—गगनहृले निवेदिते निर्मितेषे ( निर्मतः निर्मेयः यतोः ते ) सोयने येन ।

पत्रलेखावजर्म्—पत्रलेखां वर्जयित्वा । वर्जैम् is a gerund in अम् or a अमुल् form from the root उज्. उहाम्...कुलया—उहामें आपजलं तेन निरोधः तेन पर्याकुला तया । आवद्वलक्षया—आवद्वं लक्षं यया तया ।

(५४) विस्मयोन्मुखेन—विस्मयेन उद्दतं मुखं यस्य तेन । अनुभ्रन्—*nom. sing. mas. of the pres. part. of वन्ध् with अनु. अव-*पुष्टितमुखीभिः—अवगुणितानि मुखानि यासां ताभिः । उन्मुच्य...मार्गः—*उन्मुच्यमानः गगनमार्गः यस्य सः । महोदयारथाया—महोदया इति आत्मा यस्याः तस्याम् । उदयगत. = उदयं गतः । उत्पन्नानुरागः—उत्पन्नः अनुरागः यस्मिन् सः । अप्राप्त...सुप्तः—अप्राप्तं हृदयवलभायाः समागमस्य मुखं येन सः । कर्मभूमिभूत is a दिन formation from कर्मभूमि. शापहुतभुजा—शापः एव हुतभुक् तेन । निरागः—निर्गतं आगः यस्मान् सः । अत्मदेवानुवन्धेन—आत्मनः देवात् अनुवन्धः यस्य तेन । निर्विवेक्षुदिना—निर्विवेता शुद्धिः यस्य तेन । मत्तुन्यदुखमुतः—मया तुल्ये दुःखमुते यस्य गः । अपगतामर्पः—अपगतं आमर्पः यस्य सः । वीर्पा=भ्याप्तुं इन्द्या । It is a feminine noun from the desiderative base of आप् with वि.*

(५५) उद्गाधपक्षमा—उद्गतं याध्य यस्मिन् तत् पक्षम् यस्य सः । तरस्यतः—*genitive sing. of the pres. part. of तरस्यते a denominative verb from तप्त्, तुरहीभूय—absolutive from तुरही-*भवति i. e. अनुरद्धः तुरद्धत्वेन संपत्तः भवति ।

(५६) शाविस्मृ...रागः—शाविस्मृतः मयि अनुरागः येन सः । माप्रनि...जीविन.—मयि प्रतिष्ठादेव जीविनं यस्य सः । मरुषरणः—भद्रं रारणं यस्य गः । मन्मय...सेवः—मन्मयः गरुदः जीविते गः यस्य सः । शोरस्ताइनम्—उरुषः ताडनेन गदृ यथा रथान् तथा । अध्य०.

(५७) तथा...लग्नी—ग्रामारूपः अर्जुः ग्रामः यदा तम् ।

(58) पुण्डराकामकस्य—पुण्डरीक आ मा यस्य स तस्य । प्रयक्ष  
प्रयस्य—प्रव्यक्ष लोकत्रय यस्य तस्य ।

(59) विस्मया गृहान्ते—विस्मयेन अन्तरित शोकउत्तान्त यस्य  
तस्मिन् । गलिन पद्यसि—गलित नयनपद्य यस्य तस्मिन् । चाद्रार्पीड  
स्तिस्य—चन्द्रार्पीडनाम्ना अन्तरितस्य ।

(60) अपनीत भरणा—अपनातानि शुगारवेश आभरणानि च यथा ।  
भग्न भृष्णा—मद्गुलमात्रकाय ( मद्गुलमव मद्गुलमात्रक तदर्थं ) अवस्था-  
पित एक्षरे भृष्ण यथा सा । निमीलित लोचना—निमालिने आगतवाण्यवेगे  
( आगत वाण्यवेग यथो ते ) उत्तरले च लोचने यस्या सा । निलेमप्रदतिगा—  
विल मा प्रहृति यस्य तेन । अर्कार्यपण्डितेन—अङ्गे पण्डितेन । पाणे  
दया—पीडया उपीडित हृदय यस्या मा । उद्यामउत्ते—रुद्धमा गृहि यस्य  
तस्य । अप्रति भे ज्ञेन—अप्रतिपत्तानि स्नान पानं भोजन च एतानि येन  
तेन । मुक्तात्मना—मुक्त आमा ( शारार ) येन तेन ।

(61) अचेतित स्नेहा—अचेनिति स्वशारहेद यथा सा । क्षणितवती—  
*Fem. nom. sing. of the past active participle of the causal of नि* व्याकोश कर—व्याकोश दत्तपन तस्य इव आकर  
यस्य तन् । चाद्रा विताय—चाद्रापाडस्य चरणतले निबद्ध जीवित यस्य तस्मि ।

(62) Read तप्रभावोऽय for तप्रभाव तप्रभाव—प्रसादा लालम—प्रसा-  
दस्य अनुभवस्य प्रत्याशया लालसम् । Read कदादृष्ट for कदा दृढ उचित  
उमुमा—उचितानि देवताना अर्चनाय कुमुमानि यथा सा । उचित—*Past*  
*pass. part. from* उच् 'to collect' निर्वर्तित स्वकारा—निर्वर्तित  
चशपाडस्य शारे पूजाया सह्वार यथा सा । निर्व . शगे—निर्वर्तित स्नानं  
अशान च भेन तास्मन् । उरनान प्रव्यया—उपज्ञात दृदर प्रव्यय यस्या  
सा । नि सश विते—नि सशयित ज वित यस्य तस्मिन् ।

(63) गतागतया—आदौ गता पथात् आगता तया । कृत्याणेः—The instrumental is here used in the sense of उपलक्षण.

(64) घननिरोपोद्वन्धनात्—घनैः निरोपः स एव उद्वन्धः तस्मात् । पादा...प्रसादेन—पादारविदयोः वन्दना एव प्रसाद तेन । लोकातीत = दोक्त अतीत । कैवल्य...पठवाः—कैवल्यमात्रेण उपदर्शित प्रेमपश्चवं ये ते । वृत्तभ... विता —वृत्तभतमं जीवितं येषा ते । अविलक्षित—अविद्यमान विलक्षित यथा स्यात् तया । अवध०. पश्चाद्गु...तलान्—पश्चाद्गु. आलिङ्गिन महीतल यैः तान् । चन्द्रा ..हृषीन्—चन्द्रापीडवरणारविदयोः वन्दन तेन सङ्ग्राव । तस्मिन् विद्विता उत्पत्ता ( उद्वतं पश्चम यस्याः सा ) निभृता हृषिः यैः तान् । अनन्यदृष्टिः—अन्यस्मिन् दृष्टि यस्या सा अन्यदृष्टि । न अन्यदृष्टि अनन्यदृष्टिः ।

(65) अनालोचितापरिः—अनालोचितः अवापिः यस्य तत् । दुरापगान—दुर्य अवसानं यस्य तत् । मुखोदर्क—मुख उदर्क यस्य तत् । मुद्रू...वृत्ते—मुद्रू भिन्ना वृत्ति यरय तस्य । वात्मौगुरुमते—वात्माया उगुरुमा मनि यस्य नस्य । दूरापेतम्=दूरं अपेतम् । दुर्ग...क्षीणि—दुर्गप्लुते अदिर्णा येषा तानि ।

(66) समान लापा —गमानः आलापः येषां ते । अनुपदत्तवरचरणं—रुपं च चरणं च वरचरणम् ( समान द्रढ़. ) अनुपदत्तं वरचरणं येषां ते ।

(67) Read दृश्यार्चयन्तव्य for दृश्यार्चयेन्तीव, also वे व पर्यन्ति for व स्त्रिनि.

(68) चन्द्र.. प्रहृति —पंद्रवर् दीतदा प्रहृति यस्य । चन्द्रा . गुण—पंद्रवन् धगेरामा गुणाः यस्य । आपत्त...सरीग—भगवेत् एव विष्वन अदर्शविन दरीर यस्या भा ।

(69) अनेन...मंत्रयेन—भनेद्वद्वाराणि दृशा रक्ष तेन । उद्गुणं—उद्गुणं येन यस्य च । दृशु...मंत्रे—उद्गुण, न दृश्यन्

येन तेन । उद्गासयन्—*pres. part nom sing mas of the causal of वग्* *गृहीतविद्यस्य*—गृहीता विद्या येन तस्य । उग्राम नस्य—उवाहृठ यौवन यस्य तस्य । Read अस्य प्रगमा for अस्य प्रगत महा मार्ग—महीनले निवेशित उत्तमाङ्ग येन तम् ।

(70) छुमित विहूल—क्षुमित शोङ् एव अर्गव तन आकान्ति तन विहूल । Read समादिश परिचारकाशिता etc यथाभूमि=भूमि अनतिरक्ष्य । अ॒य० कथावशेषामृत—कथा अवशेष यस्य स कथावशेष अस्थावशेष कथावशेषतेन नाम भूत कथा० It is a चित्रा formation अवेनि पाठ्या—अचेतिता आत्मपीडा यथा तथा०

(71) कौतुका वेग—कौतुकेन अतरित शोकस्य आवेग यस्य स । अनेक प्रयय—अनेकविन्दै उत्पादित प्रयय, यस्मिन् तम् । निर्वित्तितानन—निवनित आनन येन स । विमर्शी तारका—विमर्शेन स्तिमिता तारका यस्या ताम् । निर्विकेयावस्थे—निर्विकेया अवस्था यस्य तोस्मिन् । ब्रह्माण्डपर्यन्तस्य—ब्रह्माण्ड पर्यन्त यस्य तस्य । अनियतवृत्त—अनियता वृत्ति यस्य तस्य । निर्वित्त ...महूलस्य—निर्वित गन्धवसुनाया उद्भाइमहूल येन तस्य । गल यस—गलत यनयनवृद्ध यस्य तस्य । चन्द्रा न्तरितस्य—ब्रह्मपीडनाक्षा अन्तरितस्य ।

(72) सर्वा पायस्य—सर्वत्य अत्ययस्य निवारण तोस्मिन् उग्राय तस्य । लामसम अत्यमना सम । परिणतवया—परिणत वय यस्य स । पद्मर्मा—पद्मकर्माणि यस्य स ( ब्राह्मण ) । शत ताङ्ग—शतगुणभूत शोक तेन उत्पुत अङ्ग यस्य स ।

(73) दण्डित शरीर—उजिसन आमस्तकार तेन सदिनाहृत शर र यस्य तम् । मेषताइपुर मरम्—मेषनाद मुर शर यस्य तम् । चक्र जीविन—चक्रपीडस्य चरणतेले निबद्ध नवित यस्य तम् । उमित प्रमा—उमेन तनयशोकस्य आर्मेन्य तेन अम्बत । हडामूत न्तरामा—हडामूत चक्रा

पाड़स्य देहस्य आविनाशे प्र यय यस्य स “प्र यय अतरात्मा यस्य स ।।३५८—  
—Pres act 3rd per sing of धृ ६ A ‘to be’ ‘to exist’  
उत्सारित चला—उत्सारित (ऊर्ध्वाकृत) आवरणसिचयस्य (अ रद्धादनस्य  
वस्त्रस्य) अवल (प्रान्त) यया सा । अवि धारा—आविद्धाता अथुधारा  
यस्या सा । समुप प्रलाश—समुपचाता प्रलाशा यस्य स । कृतार्थात्म—  
is a *denominative verb* from कृतार्थ आभि शेष्या—भवित्वावै  
गतिविशेष यस्या तया ।

(74) तार सदोहा—तारमुक्तामुकारी नयनविन्दूं सदोह यया सा ।  
दु ऐरभागिनी—दु ख एव (केवल) भजति इति एवशाला सा । विस्मृतमरण—  
विस्मृत मरण यया सा । कियत् यावत्—Note that यावत् governs a  
noun in the accusative in the sense of ‘up to, तु फू तु’  
खला पण्डितेन—खलीकारदान एक (केवल) पण्डित तेन । सत्त्वो  
शरीरा—सत्त्वोपमृत सखीकदम्बक तेन अवलवित शरीर यस्या सा । उत्प्लुता  
हृषि—उत्प्लुता आयततरा हृषि यस्या सा । र्यो जराभि—र्येण उन्मुर्चा  
धत एव जर्जर्या ताभि । निरासग—निर्गत आसद् यस्मान् तत् । जापित  
त्पव जीवितस्य प्रतिलभ एव अभ्युदय तस्य मदोत्सव । असमदा मूडा—  
असमाक आगमनेन शोक तस्य ऊमय तेपा सकाति तया मूडा । सनामप्रदणम्—  
नाम ग्रहण तेन सह यथा स्थान् तया । मुक्ताकन्दाभि—मुक्त आकन्द याभि  
ताभि । लम्भय—Imperf 2nd per sing. of the *caus ul* of लभ्.

(75) मूर्ढां शाम—मूर्ढायां निमीलन तेन आहिता दिगुणतरा नयनशोभा  
यस्य तत् । अनवरत आई—अनवरत नयनसुलिलेन स्तान तेन अद्रम् ।  
यथाकमम्—कम अनतिकम्य । अकार्यत—Imperf pass 3rd per  
sing of the *caus ul* of तु ‘to do’ *Mark* the construction

कादर्शी मदलेख्या वंदना अर्थार्थं । Primitive—मदलेखा कादर्शी वंदना करोति; and causal—मदलेखा कादर्शी (or कादर्शी) वंदना कारयति । परिहारणीयः—nom. sing. mrs. of the *pol. pass. part. of the causal* of दा 'to abandon.' निर्विशेषं दुःखं येषां तन् । संका...भरेण—संकामितः निजभरः येन तेन । क्षरितव्यम्—*pol. pass. part. of the causal* of क्षि. जरा... तनवः—जरया वीतः सारः यस्याः सा जरावीतमारा तनुः येषां ते । जरा... शेषेण—जरया परिभ्रुकः आंतुषः शेषः यस्य तेन । निष्प्रयोजनस्थितिना—निष्प्रयोजना दिधनेः यस्य तेन । सर्वसुवशाहेन—सर्वेभ्यः सुवेभ्यः वाहेन । हार्दम् = हृदयस्य इदम् । अनुभूत...मुखः—अनुभूते चंशार्पादस्य दर्शनस्य मुखं येन सः ।

(76) जरा...रुद्धायम्—जराभिभवेन विच्छायम् (विगता आया यस्य तन्) । काम...चेताः—कामेन प्रहते चेतः यस्य सः ।

(77) सुमप्रदुदस्य—आदी सुमः पदात् प्रदुदः तस्य । पूर्व...पाताः—पूर्वस्मिन् जन्मान्तरे उपाताः । उपात—*past. pass. part. of दा with उप and आ.* विसाट...पाना—विस्पटं वर्णभिधानं यस्यां च । or विस्पाटानि वर्णाः अभिधानानि च (i. e. अर्थात्) यस्यां सा । सर्व...पर्य—सर्ववस्त्रूनि विपयः यस्य तन् । असंग्रातप्रसन्नया—असंग्राताः पश्याः यस्य सः । पशः तस्य भावः 'पशना तथा' । आविर्भूत...शृतान्तः—आविर्भूतः सकलः अन्यजन्मशृतान्तः यस्य सः । समु...द्या—समुत्तुकः अन्नरात्मा यस्य सः ।

(78) सामूर्य—आमूर्या सह यथा स्यात् तथा । प्रश्नसि—*2nd. future 2nd. per. sing. of प्रश्न् 'to ask.'* कारणगुणमात्रिः—कारणगुणान् भजन्ते इति । nom. plu. neuter. of कारणगुणमात्रः.

(79) आयुः...योर्य—भायुः वर्तमाने यानि क्मांगि तेतु योग्यम् ।

(80) मोक्ष...स्थाना—मोक्षमार्गे अवस्थानं यस्याः सा । विस्मृत...पतिः—विस्मृता गुह्यचिता प्रतिपत्तिः यया सा । उत्कण्ट...काया—उत्कण्ट-कितः कायः यस्याः सा । युगप...लिला—युगपत् आगलितं शोकानन्दजन्म ( शोकश्च आनन्दध ताभ्यां जन्म यस्य तत् ) नयनसलिलं यया सा । दुःर्दैर-भाजनेन—दुःखस्य एकं भाजनं तेन । पूर्व...स्नेहः—पूर्वं गन्मनि आहितः स्नेहः येषु तैः । अस्मद्दृष्ट...स्थितस्य—अस्माकं व्यसनं तस्य दानं तस्मिन् एका ( केवला ) चिन्ता तया दुःस्थितस्य ।

(81) उत्पन्नपक्षः—उत्पन्नो पक्षौ यस्य सः । अयथा...कलापं—अयथा-स्थितः जट्टकलापः यस्य तम् । Read सरभसमुत्थाय for सरसमुत्थाय । वामस्वभावः—वामः स्वभावः यस्य सः । निर्भर...पयाः—निर्भरं गलिते नयनपयः यस्य सः । कृता...यत्नः—कृतः अभ्युद्गमनाय प्रयत्नः येन सः । जन्म...दर्शनम्—जन्मदूयेन अन्तरितं दर्शनं यस्य तम् ।

(82) वाङ्मात्रप्रतीकारः—वाङ्मात्रेण प्रतीकारः यस्य सः । संसारवंधा-त्मकैः—संसारे वन्धः आत्मा ( स्वरूपं ) येषां तैः । शठमतेः—शठस्य इव मतिः यस्य तस्य । अकठोर...पश्मलानि—अकठोरं शिरीपुमुमं तस्य दिप्ता तद्वत् सूक्ष्माणा अप्रागां उद्देदेन पश्मलानि । पराधी...तिना—पराधीना यृतिः यस्य तेन । समुत्पा...स्वाः—समुत्पादितः सफेनः रक्षद्वः याभिः ताः । वितोडाः—*Past pass. part. of* सह *with* वि. अकठोर...कुमारः— अकठोरं किसलयं तेषा शयनं तस्य एका ( केवला ) सेवा तया सुक्ष्मारः । कुमुमो...मात्राक्षमेषु—कुमुमाना उच्चये पतिनाः यालवनलताः तासा स्पर्श-माप्रस्य अक्षमेषु । यद्गोत्पीडनकृता—यद्ग्रस्य उत्पीडनेन कृताः । तत्काल...दुःरः—तत्काले विस्मृतं तिर्यग्नातिदुःरं येन सः ।

(83) मा आहारं अकारयत्—Note that in the *causal* of क the subject in the primitive construction is either

put in the accusative or the instrumental case. e. g.  
अहं आहारं करोमि ; मां ओ मया आहारं कारयति ।

(84) उत्पन्नो...सामर्थ्यः—उत्पन्नं उत्पन्नस्य सामर्थ्यं यस्मिन् सः ।  
अयहु...तया—अयहुदिवमान् अन्यस्तं गमनं येन सः । गमनः तस्य भावः  
गमनात् तया । शिथि...क्षतिः—शिथिलायमाना पक्षतिः यस्य सः । उन्मुक्ता  
...कृपः—उन्मुक्तः अध्यत्रमेव कृप, येन । दल...शिशिरम्—दलाना गहने  
तेन संरोधः तेन शिशिरम् । अर्द्धिं...मुरमि—अर्द्धिदक्षिणाकाना रजः तस्य  
कासः तेन मुरमि । अनु...दोष—अनुमीयमानः वैर्यमेव दोषः यस्य तम् ।  
अदृष्टा...रूपम्—अदृष्टे अदृष्टे च अनुरूपं यस्य तम् । निरागमा—निर्गते  
आगः यस्मात् तेन । असाल...क्षर्म—कालस्य क्षेपः तस्य क्षर्मं । क्षर्म न  
क्षमं असालसेपक्षमम् ।

(85) संविप्रान्तरात्मा—पंविस, अन्तरात्मा यस्य एः । सुरा...निशाया:  
—सुराभ अगुराध तेवां दिव मु दोररा: ते, अन्यर्विर्वा चरणसरसिर्जं यस्याः  
तस्या । अन्यर्पनादीनम्—अन्यर्पनया दीनं यथा स्मान् लघा । अन्य०.

(86) अनुप्रदर्शी शापगं—अनुप्रवर्मणा एः (वे रलः) आपण, यस्य तम् ।

(87) शूनादामे—शूना आशंका येन तम् । अंगेलि...रिपाना—भ्रांगेली  
द्वारस्य दिपाने यथा सा । अव्याप्तिन्—florist 3rd. per. sing. of  
एग् 'to abandon'.

(88) अग्रगत...भीषण—भग्रगतः चारसानेयु यमया भीषणः यस्य एः ।  
अनदगतक्षुरः—भग्रगतां क्षुरुद्देशस्य एः ।

(89) समुप...हलः—समुपताते अन्यरिक्तं कुनूहते यस्य सः । उपादि  
...मार्गं—उपादिसमानः मार्गं यस्य ए । रजद...निरिद्ध—रजनां भूयाना

आरव तन वधिरित अन्तरिक्ष यथा स्थातथा । अव्य० उत्पुल्ल वीक्षिता—  
उत्फुडै लोकलोचनै उद्वाक्षिता ।

(90) सस्मृतज्ञमान्तरस्य—सस्मृत ज्ञमान्तर येन तस्य । Read  
तुल्यकाल for तुल्यकालक्षयम् । तुल्य काल यथा स्थात् तथा । अव्य०  
आकण मुक—आकणाकृष्ट कार्मुक येन स । निरुद्धस्वाश—निरुद्धा  
सर्वा आशा यन स ।

(91) सरस दक्ष—सरसानि किसलयानि यासा ता सरसकिसलया लता  
तासा लास्यस्य उपदश तस्मिन् दक्ष । इयामाय दिशि—इयामायमाना दश  
दिश यस्मिन् तस्मिन् । मृग मादिना—मृगमदेन आमोदी तेन । एककणा  
पूर्ण—एकवर्णे आपत मकिसलय अशाक्तुमुमस्तवक एव कणपूर यस्य  
तम् । स्विन्नतर्वागी—स्विन्न रवाङ्गी यस्या रा । उच्छृष्ट्य दना—उच्छृष्ट्यन्  
अधर वदन च यस्या रा । विधि द्वाष—विधिप्ता उच्चकिता च दृष्टि  
यस्या रा ।

(92) दिवस मीलिनम्—दिवसेन इम तन आमीलितम् । सुप्त  
प्रतिवुद्द—आदी सुप्त पश्चात् प्रतिवुद्द । कम० प्राकाप वेष्ट—प्रत्या  
पश्चा सवाङ्गानि चेष्टा येन ।

(93) चाद्रा युपुदि—चान्द्रार्पाडस्य शरीरण अन्तरित युपु यस्य  
तस्मिन् । चाद्रा लम—चाद्रलाके अवस्थान तन लम तम् । Read  
अङ्गुरनन्यतम for अङ्गुरन्यन्यतम ।

(94) उमुक्त...स्थला—उमुक्त चान्द्रार्पाडस्य दक्ष स्थल यथा रा ।  
दत्त महा—दत्त कष्टमह यस्या रा ताम् । Mark the use of  
यावन्—तावन् in the sense of 'no sooner—than' 'scarcely'

—when? Read कपोलयोऽनुभित्वा for कपोलत्तुभित्वा. निर्विशेष-  
वृत्ति—निर्विशेषा वृत्तिः यस्य तम् । अभिदधत्—nom. sing. mas.  
of the pres. part. of पा with अभि. आशीः...विधितः—आशीः  
महादेव अभिविधितः । यथानुक्रमम्—अनुक्रमं अननिक्रम्य । अव्य०. विनय...  
पदने—विनयेन विलक्ष्य अनः एव अवनश्रं पदने यस्य तम् । आचंद...  
युपि—आचंदमधकालीनं आयुः यस्य तदित् । पर...लोचनाभ्यां—परस्परस्य  
आलोकनमुखेन उत्कृष्टे लोचने ययोः ताभ्याम् । लविना...दययोः—लविता  
आदमशा तस्याः उपगमः तेन मुदिते हृदयं ययोः तयोः । गामान्...नयोः—  
गामानुदर्शनेन ममुन्मुक्तं पदने ययोः तयोः । अनुभू...कथयोः—अनुभूता  
भवेष्यदस्य उचिता भवादकथा याभ्याम् तयोः ।

(95) पर्यः=पर्मान् अनपेतः । निरपित्र्य—निर्गतः अनित्र्यः यस्मान्  
तत् । हृदय...माप्रक्षेण—हृदयस्य गचिने वज्रं तयोः रम्भः तन्माप्रक्षेण ।  
अन्मा...मुदिता—अन्मनि अभिवाचित्तः हृदयस्य वक्षभः तस्य सामेन  
मुदिता । यात्यो...यना—याप्तेण उत्तरले लोचने यस्याः ना । मद्यु...  
करीरा—मन उपग्ने ममुन्मुक्तं शरीरे यदा ना । यिभिन्नहृदया—किसितं  
हृदयं यस्याः ना ।

(96) अरर...परण्य—भगरभेद्या एव वधुः तस्याः श्वा तस्याः  
आइरण्याम् । दग्धाद्यम्—दग्धानो रात्रीनो दग्धाद्यः । Note that रात्रि  
becomes रात्र when preceded by अहः, एव, a word  
expressive of a part, विकल and तुष्य. Compounds ending  
in रात्र, भद्र and भद्र are masculine, but when रात्र is  
preceded by a numeral, it is neuter.

(97) Read अनुग्रहमन्तीय etc. अवद्यु...सेत्तितः—अवद्युमेन  
उत्कृष्टे नदने दस्त नः ‘नदनः नैगमद्यनः मैत्र अदर्शेऽदितः । अनुग्रह...’

महिनि—अनुपमः रमणीयतमः महिमा यस्य तस्मिन् । असृत...हारिण—  
 अमृतस्य परिमला तेन अधिवास तेन मुराभिः शिशिरध्वं सर्वप्रदेश तेन हारिणि ।  
 अहर्निं...वाहिनि—अहर्निंशं उत्सुकानि सहस्रप्राणि तेषां निवर्हाष वहति  
 इति तस्मिन् । तानि तानि—of various kinds.

END OF THE NOTES.



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